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AN ABSTRACT OF THE LIFE AND DEATH

Of the Reverend Learned and Pious

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ACTS XIII. 41.

" Behold ye Deſpiſers, and wonder and periſh.
" For I work a work in your Days, a work
" which you ſhall in no wiſe believe, tho' a
" Man declare it unto you.

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BRITISH MUSEUM

THE

RECOMMENDATORY EPISTLE.

IN our excellent Liturgy we give GOD Thanks, for all thoſe who have departed this Life in his Faith and Fear. And great Reaſon have all who love or ſeek our Lord Jeſus Chriſt in Sincerity, to give him Thanks for this his Servant, who was ſo full of Faith and filial Fear, in Life and in Death. I cannot but look upon his Life as the moſt perfect Copy of his bleſſed Maſter's that I have

yet ſeen. And as ſuch, I recommend it to all my Friends; earneſtly deſiring, that they wou'd not only read it themſelves, but adviſe as many others ſo to do, as they have any kind of Influence over. May GOD grant it to be of the ſame uſe to their Souls as it has been to mine! That after we are deliver'd from the Burden of the Fleſh, we with this great Saint, and the Spirits of all juſt Men made perfect, may together ſit down in the Kingdom of GOD, thro' Jeſus Chriſt our Lord!

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Feb. 5. 173$\frac{8}{9}$. *George Whitefield.*

THE

THE PREFACE.

1. "THE *Kingdom of* GOD," *ſaith our bleſſed Lord,* "*is within* "*you.*" *It is no outward, no diſtant thing:* "*But a Well of living* "*Water*" *in the Soul,* "*ſpringing up* "*into everlaſting Life.*" *It is* "*Righ-* "*teouſneſs and Peace and Joy in the Ho-* "*ly Ghoſt.*" *It is Holineſs and Happi-neſs.*

2. *The general Manner wherein it pleaſes* GOD *to ſet it up in the Heart is this. A Sinner, being drawn by the Love of the Father, enlighten'd by the Son* ("*the true Light which lighteth eve-* "*ry Man that cometh into the World*") *and convinced of Sin by the Holy Ghoſt; thro' the preventing Grace which is gi-ven him freely, cometh weary and heavy laden, and caſteth all his Sins upon him*

that is "mighty to ſave." He receiveth from him, true living Faith. Being juſtified by Faith, he hath Peace with GOD: *He rejoices in Hope of the Glory of* GOD, *and knows that Sin hath no more Dominion over him. And the Love of* GOD *is ſhed abroad in his Heart, producing all Holineſs of Heart and of Converſation.*

3. *This whole Work of* GOD *in the Soul of Man is ſo deſcribed in the following Treatiſe, as I have not ſeen it in any other, either antient or modern, in our own or any other Language. So that I cannot but value it next to the Holy Scriptures, above any other Human Compoſition, excepting only the Chriſtian Pattern, and the ſmall Remains of* Clemens Romanus, Polycarp *and* Ignatius.

4. *Yet this great Servant of* GOD *at ſome Times fell back from the glorious Liberty he had received, into the Spirit of Fear and Sin and Bondage. But why was it thus? Becauſe the Hand of the Lord was ſhorten'd? No verily: But becauſe he did not abide in Chriſt; becauſe he did not cleave to him with all his Heart, becauſe he griev'd the Holy Spirit wherewith he was ſeal'd, by ſome, perhaps*

perhaps undiſcern'd, Unfaithfulneſs; who thereupon for a Seaſon departing from him, left him weak and like another Man.

5. *But it may be ſaid,* "*The Goſpel Covenant does not promiſe entire Freedom* "*from Sin.*" *What do you mean by the Word Sin? The Infection of Nature? Or thoſe numberleſs Weakneſſes and Follies, ſometimes (improperly) term'd Sins of Infirmity? If you mean only this, you ſay moſt true. We ſhall not put off theſe but with our Bodies. But if you mean,* "*It does not promiſe entire Freedom* "*from Sin, in its proper Senſe, or from* "*committing Sin:*" *This is by no Means true, unleſs the Scripture be falſe: For thus it is written:* "*Whoſoever is born* "*of* GOD *doth not commit Sin:*" *(unleſs he loſe the Spirit of Adoption, if not finally yet for a while, as did this Child of* GOD) "*for his Seed remaineth in him, and he cannot ſin, becauſe he is born of* GOD." *He cannot ſin ſo long as* "*he keepeth himſelf;*" *for then* "*that* "*wicked one toucheth him not:*" 1 John iii. 9, 5, 18.

6. *We ſee then how to judge of that other Aſſertion,* "*That the Mercy of* GOD "*to*

" *to his Sons in Chriſt Jeſus, extends to* " *all Infirmities, Follies and Sins, mul-* " *tiplied Relapſes not excepted.*" *We grant many of the Children of* GOD *find Mercy, notwithſtanding multiplied Relapſes. But tho' it is poſſible a Man may be a Child of* GOD, *who is not fully freed from Sin: It does not follow that Freedom from Sin is impoſſible*; *or, that it is not to be expected by all the Children of* GOD. *It is to be expected by all*; *for it is promis'd. It is deſcribed by the Holy Ghoſt as the common Privilege of all. And* " GOD *will be mindful (O let* " *us be ſo!) of his Covenant and Pro-* " *miſe which he made to a thouſand Ge-* " *nerations.*"

7. *This Caution is neceſſary to be remembered, that ye who are weak be not offended. Neither be ye offended, when ye hear the Wiſdom of the World pronounce all this, mere Enthuſiaſm: A hard Word, which moſt of thoſe who are fondeſt of it, no more underſtand than they do* Arabick. *Ask, in the Spirit of Meekneſs, him who calls it ſo,* " *Is the King-* " *dom of* GOD *ſet up in your Soul? Do* " *you feel that Peace of* GOD *which paſ-* " *ſeth all Underſtanding? Do you re-*

" joice with Joy unſpeakable and full " of Glory? Is the Love of GOD *ſhed " abroad in your Heart, by the Holy " Ghoſt which dwelleth in you?" If not, you are no Judge of theſe Matters. You are yet a Natural Man. Therefore you cannot, indeed you cannot diſcern the things of the Spirit of* GOD. *They are Enthuſiaſm, Madneſs, Fooliſhneſs to you: For they are ſpiritually diſcerned.*

8. *Ask ſuch an one (but with Meekneſs and Love)" Are you taught of* GOD? *" Do you know, that he abideth in you? " Have you the Revelation of the Ho- " ly Ghoſt (they are the Words of our " own Church) inſpiring into you the " true meaning of Scripture?" If you have not, with all your human Science and worldly Wiſdom, you know nothing yet as you ought to know. Whatever you are in other reſpects, as to the things of* GOD, *you are an unlearned and ignorant Man. And if you are unſtable too, you will wreſt theſe as you do alſo the other Scriptures to your own Deſtruction.*

9. *Be not then ſurprized, ye that wait for Peace, and Joy, and Love, thro' Faith in the Blood of Jeſus, that ſuch Judges as theſe are continually crying out, " Enthu-*

"Enthuſiaſm!" if you ſpeak of the inward Operations of the Holy Ghoſt. And as to you who have already Peace with GOD, *thro' our Lord Jeſus Chriſt, who now feel his Love ſhed abroad in your Hearts, by the Holy Ghoſt which is given unto you; with whoſe Spirit the Spirit of God beareth witneſs, that ye are the Sons of* GOD; *it is your Part to confirm your Love toward them in all Lowlineſs and Meekneſs: (For who is it, that maketh thee to differ? Or what haſt thou, which thou haſt not receiv'd?) And to plead earneſtly for them at the Throne of Grace, that the Day-Star may appear in their Hearts alſo, and the Sun of Righteouſneſs at length ariſe upon them, with Healing in his Wings!*

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John Weſley.

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THE

THE LIFE OF Mr. *HALIBURTON.*

PART I.

CHAP. I.

A ſhort Account of his Birth and Life, till Ten Years of Age.

1. MR. *Thomas Haliburton* was born at *Duplin*, in the Pariſh of *Aberdalgy* (of which his Father was ſometime Miniſter) on *Dec.* 25, 1674. The three former Parts of the following Account were wrote by himſelf; the laſt is partly extracted from his Diary, and partly taken from Eye and Ear-Witneſſes.

2. The common Occurrences of the Life of One, in all Reſpects ſo inconſiderable, are not worth recording; and if recorded, could be of little Uſe either to my ſelf or others; but, if I can recount what has paſt between God and my Soul, ſo as to

diſcover not only the Parts of this Work, the ſeveral Advances it made, the Oppoſition made to it, and its Victory over the Oppoſition of the World, the Devil and my own Heart; if I can repreſent this Work in its Order, it may be of great Uſe to my own Eſtabliſhment; and, ſhould it fall into the Hands of any other Chriſtian, it might not be unuſeful: For the Work of God in all is, as to the Subſtance, the ſame and uniform; and as Face anſwers to Face in a Glaſs, ſo does one Chriſtian's Experience anſwer to another's; and both to the Word of God.

3. I came into the World with a Nature wholly corrupted, and a Heart fully ſet in me to do Evil: And from the Morning of my Days, tho' I was under the great Light of the Goſpel, and the Inſpection of pious Parents, and not yet corrupted by Cuſtom; yet the Imaginations of my Heart, and the whole Tenor of my Life were only Evil continually.

4. Indeed, in this Period of my Life, I had unuſual Advantages: My Parents were eminently Religious; I continually heard the Sound of divine Truth in their Inſtructions, and had the Beauty of Holineſs ſet before my Eyes in their Example. They kept me from ill Company, and habituated me early to ſuch outward Duties as I was capable of. But this Care of my Father during his Life (which ended, *Octob.* 1682.) and of my Mother after his Death, did not change, but only hide Nature. And, though I cannot remember all the Particulars, from the fourth or fifth Year of my Life; yet do I remember the general Bent of my Mind, which was even then wholly ſet againſt God: Inſomuch, that when I now ſurvey the Decalogue, and review this Portion of my Time, notwithſtanding the great Diſtance, I ſtill diſtinctly remember; and could eaſily enumerate many Inſtances

ſtances of the Oppoſition of my Heart unto every one of its Precepts.

5. For many Years, it is true, the Sins of this Part of my Life were entirely out of my Thoughts. But when GOD began to convince me of Sin, even thoſe I had long ſince forgotten, thoſe that were of an older Date than any Thing elſe I could remember, and not attended with any ſuch remarkable Circumſtances, as could be ſuppoſed to make a deep Impreſſion on my Memory, were brought to my Mind with unuſual Diſtinctneſs. Whence I cannot but obſerve: 1. What exact Notice the Holy GOD takes of what Men paſs over as pardonable Follies: 2. How juſt Reaſon we have to fear, that in the Strokes we feel in riper Years, GOD is "making us to poſſeſs the Iniquities of our "Youth": 3. What an exact Regiſter, Conſcience, GOD's Deputy, keeps; how early it begins; how accurate it is (even when it ſeems to ſleep) and how it will juſtify his Severity againſt Sinners at the laſt Day. O how far up will it fetch its Accounts of thoſe Evils which we mind nothing of; when GOD ſhall open our Eyes to diſcern thoſe "Prints which he ſetteth upon the Heels of our "Feet; when the Books ſhall be opened, and the "Dead, ſmall and great, judged out of the Things "that are written therein"!

6. When I review this firſt Period of my Life, what Reaſon have I to be aſhamed, and even confounded, to think I have ſpent Ten Years of a ſhort Life, without almoſt a rational Thought: Undoubtedly, without any that was not ſinful. And this being Matter of undoubted Experience, I have herein a ſtrong Confirmation of my Faith, as to the Guilt of *Adam*'s Sin, and its Imputation to his Poſterity: For, 1. From a Child the Bent of my Soul was "Enmity againſt GOD". Nor was

this the Effect of Cuſtom or Education. No; there was a ſweet Conſpiracy of Precept, Diſcipline and Example, to carry me the contrary Way. Nor can I charge the Fault of this on my Conſtitution of Body, or any Thing that might in a natural Way proceed from my Parents. Yet was this Enmity ſo ſtrong as not to be ſuppreſt, much leſs ſubdued, by the utmoſt Care, and the beſt outward Means. This is undoubted Fact. 2. To ſay, I was thus originally framed without Reſpect to any Sin chargeable on me, is a Poſition ſo full of flat Contrariety to all the Notions I can entertain of GOD, to his Wiſdom, his Equity, and his Goodneſs, that I cannot think of it without Horror. 3. Penal then this Corruption muſt be, as Death and Diſeaſes are. And whereof can it be a Puniſhment, if not of *Adam*'s Sin? While then theſe Things are ſo plain in Fact, and the Deduction ſo eaſy from them, whatever ſubtle Arguments any uſe againſt this great Truth, I have no Reaſon to be moved thereby.

7. Hence, laſtly, I am taught what Eſtimate to make of thoſe good Inclinations with which ſome are ſaid to be born. Either they are the early Effects of preventing Grace; or, of Education, Cuſtom, occaſional Reſtraints, and Freedom from Temptation. A natural Temper may be eaſily influenced by ſome of theſe, and by the Conſtitution of the Body, to a Diſtaſte of thoſe groſſer Sins which make the moſt noiſe in the World. Yet all this is but Sin under a Diſguiſe: And the Odds is not great. The one Sort of Sinners promiſe good Fruit, but deceive; whereas the openly Profane forbid Expectations. And yet of this laſt Sort more receive the Goſpel than of the former. "A certain Man had two Sons. And he came to "the firſt and ſaid, Son, go work to Day in my

" Vineyard: He anſwered, and ſaid, I will not.
" But afterward he repented and went. And he
" came to the Second, and ſaid likewiſe: And he
" anſwered and ſaid, I go, Sir; and went not.—
" Verily, I ſay unto you, the Publicans and the
" Harlots go into the Kingdom of GOD before
" you."

CHAP. II.

An Account of the Two next Years of his Life.

1. IN *May* 1685. I went with my Mother into *Holland*; and being in ſome Danger while we were at Sea, my Conſcience, till then aſleep, began to awaken, and to be terrified with Apprehenſions of Death. But all this Concern was nothing more than natural Fear, and a ſelfiſh Deſire of Preſervation. I was unwilling to die, and afraid of Hell: It was not Sin, but the Conſequence of it I wanted to eſcape. The Glory of GOD I was not concerned for at all; and accordingly was the Event. I promiſed, that were I at Land I would keep all his Commands. My Mother told me, It would not hold. But I was too ignorant of my own Heart to believe her: I multiplied Engagements, and doubted not but I ſhould perform them. But no ſooner was I fixed at *Rotterdam*, than I forgot all my Promiſes and Reſolutions. The unrenewed Heart being free from the Force put upon it, fell again into its old Courſe. Nay, I grew ſtill worſe: The Corruption, ſtopped for a while, now ran with the greater Violence. It is true, my Awe for my Mother, and the Power of Education, ſtill re-

ſtrained me from open Sins: But to many ſecret Sins I was ſtrongly inclined, and in many Inſtances followed my Inclinations: Being a ready and eaſy Prey to every Temptation, notwithſtanding all my Engagements.

2. My Sins here had this grievous Aggravation, They were committed againſt greater Light, and more of the Means of Grace, than I had ever before enjoyed. We had Sermons almoſt every Day, and were catechized every *Saturday*. My Mother took Care I ſhould attend moſt of theſe, and at the ſame Time, private Duties, praying with me, and for me, and obliging me to read the Scripture, and other uſeful Books. But ſo far was all this from having its due Effect, that I was weary of it, and went on in Sin: Though not without frequent Convictions, occaſioned ſometimes by the Preaching of the Word, ſometimes by the Remains of my Education. Yet all theſe were only as the Starts of a ſleeping Man, diſturbed by ſome ſudden Noiſe: He ſtirs a little, but ſoon ſinks down again, faſter aſleep than before. I eaſily freed my ſelf from them, either by promiſing to hear, or comply with them afterward, by with-drawing from the Means of Conviction, by extenuating my Sins; or by turning my Eye to ſomething I thought Good in my ſelf, though GOD knows I had little which had even the Appearance of it. At other Times I looked to the Tendency of theſe Convictions, *viz.* the engaging me to be Holy; and then I pored upon the Difficulties of that Courſe, till I had frighted my ſelf from a Compliance with them. If all theſe Shifts failed, I then betook myſelf to Diverſions which ſoon choked the Word, and all Convictions from it.

3. In *Decemb.* 1686. upon the earneſt Deſire of my Father's Siſter, married to the Provoſt of *Perth*,

Perth, I was ſent Home. While I ſtayed in this Family, I ſaw nothing of Religion; and I eaſily took the Liberty they gave, and made fair Advances toward rejecting the very Form of it. My Averſion to thoſe Sins, which thro' the Influence of Education I abominated before, ſenſibly weakened. My Hate to Learning increaſed, which I looked on as a Burthen, and a Drudgery, worſe than the baſeſt Employment. And many a ſinful Shift did I betake my ſelf to, that I might get the Time ſhuffled over. In *Spring* my Mother came to me; I was then ſo rooted in Ill, that in ſpite of natural Affection, I was grieved at her Return; and when I firſt heard her Voice, it damped me. I cared not to ſee her; nor was there any Thing I diſliked more than her Converſation. I feared to be queſtioned as to what was paſt, or to be reſtrained from my ſinful Liberty. However, in the Beginning of *Summer*, my Mother took me with her again to *Rotterdam*, and put me to *Eraſmus*'s School there. Here (though I ſtayed not long) the Method of Teaching took with me, ſo that I began to delight in Learning. But otherwiſe, I was ſtill worſe and worſe, under all the Means GOD made Uſe of to bring me to himſelf.

CHAP. III.

Of the Revival of his Convictions, and their Effects till 1691.

1. IN the Beginning of *Autumn* 1681. we returned Home, and fixed at *Perth:* Here I was immediately ſent to School, and made more Progreſs in Learning than before. But, as to Religion,

I continued as unconcerned about, and as averſe from it as ever. However I behaved under my Mother's Eye, when I was with my Comrades I took my full Liberty; and, notwithſtanding my greater Knowledge, ran with them into all the ſame Follies and Extravagancies. And thus I continued till toward the Cloſe of King *James*'s Reign; when the Fear of ſome ſudden Stroke from the *Papiſts*, of which there was every where a great Noiſe, revived my Concern about Religion. Of this, being ſomewhat deeper than before, I ſhall endeavour to give a diſtinct Account.

2. It was about this Time that GOD, by the Preaching of the Word, and by Catechizing in publick and private, enlightened my Mind farther with the notional Knowledge of the Law, and of the Goſpel. And thus Sin was left without Excuſe; and Conſcience being armed with more Knowledge, its Checks were more frequent and ſharp, and not ſo eaſily evaded. Some Touches of Sickneſs too riveted in me the Impreſſions of Frailty and Mortality, and the Tendency of each of thoſe numerous Diſeaſes, to which we are daily expoſed. And hereby I was brought into, and kept under continual Bondage through Fear of Death.

3. I was now caſt into the moſt grievous Diſquietude, having Sorrow in my Heart daily. I was in a dreadful Strait betwixt Two: On the one Hand, my Fears gave an Edge to my Convictions of Sin. This made me attend more to the Word of GOD; the more I attended to it, they increaſed the more; and I was more and more convinced, that there was no Way to be freed from them, but by being throughly Religious. On the other Hand, if I ſhould engage in Religion in earneſt, I ſaw the Hazard of ſuffering, perhaps, dying for it. And this I could not think of. Betwixt both I was dread-

dreadfully toſt, ſo that for ſome Nights Sleep went from my Eyes. There was often impreſt on my Fancy, One holding a Dagger to my Breaſt, with, "Quit your Religion, or die": And that ſo ſtrongly, that I have almoſt fainted under it, being ſtill terribly unreſolved what to do. Sometimes I would let him give the fatal Stroke; but then my Spirits failed, and my Heart ſunk within me. At other Times I reſolved to quit my Religion, and take it again when the Danger was paſt. But neither could I find Reſt here. What, thought I, if he deſtroy me afterward, and ſo I loſe both Life and Religion? Or, what if I die before the Danger be paſt, and ſo have no Time to take it again?

4. For near a Year, few Weeks, and frequently few Days and Nights, paſt over me without theſe Struggles. But after King *James*'s Army was overthrown, on *July* 27, 1689. I ſoon grew remiſs as before. All my remaining Difficulty was to ſtifle my Convictions, which I endeavoured partly by a more careful Attendance on outward Duties; partly by promiſing to abſtain from thoſe Sins which moſt directly croſt my Light; and partly by reſolving to inquire farther into the Will of GOD, and to comply with it——hereafter.

5. But theſe Courſes afforded no ſolid Repoſe. The firſt Sin againſt Light, or Omiſſion of Duty, ſhook all, and I was confounded at the Thoughts of appearing before GOD in ſuch a Righteouſneſs. Indeed, I had ſome Eaſe when Trials were at a Diſtance; but it vaniſhed on their Approach. This was not "Gold tried in the Fire;" nor would it abide ſo much as a near View of Danger; but at the very Appearance of a Storm, the ſandy Foundation fell away.

6. The Effects of my being thus exerciſed were: 1. I was brought to doubt of the Truths of Reli-

gion. Whenever I would have built on them in Time of Diſtreſs, a Suſpicion ſecretly haunted me; "What if theſe Things are not ſo? Have I Cer- "tainty and Evidence about them, anſwerable to "the Weight that is to be laid upon them?" Death, and the Trouble attending it, were certain Things: But I could not get ſo fully aſſured of the Truths of Religion. Still when, under Apprehenſions of Death, I would have taken Reſt therein, my Perſuaſion fail'd me, and my Mind begun to waver. Not that I could give any Reaſon for it; but "the Way of the wicked is as Darkneſs; "they know not at what they ſtumble:". 2. I found plainly hereby that I could never have Peace, till I came to another Sort of Evidence and Certainty about Religion. Death I ſaw was unavoidable, and might be ſudden; nor could I baniſh the Thoughts of it. Therefore I concluded, "Unleſs "I obtain ſuch a Conviction of Religion, and ſuch "an Intereſt in it, as will make me look Death "in the Face, not only without Fear, but with "Joy; good it were I had never been born." But how or where this was to be obtained I was utterly uncertain. Here I lay in great Perplexity, under the melancholy Senſe that I had hitherto "ſpent "my Money for that which is not Bread, and my "Labour for that which profiteth not." 3. This Perplexity was ſomewhat eaſed one Day, while I was reading how Mr. *Robert Bruce* was in a Doubt, even concerning the Being of a GOD, who yet afterwards came to the fulleſt Satisfaction. I then felt a ſecret Hope, "That ſome Time, in one Way "or other, GOD might thus ſatisfy me." Here was the dawning of a Light, which though it was not ſoon cleared up, yet was never wholly put out again. A Light, which though as yet it was far from ſatisfying, yet kept me from utter Deſpair.

7. A-

7. About this Time one Mr. *Donaldſon*, a Reverend old Clergyman, preached at *Perth*, and coming to viſit my Mother, called for me, and asked me among other Queſtions, "If I ſought a Bleſſing upon my Learning?" I frankly anſwered, No. He replied, with a ſevere Look, "Sirrah, unſanctified Learning has done much Miſchief in the Church of GOD." This Saying left ſo deep an Impreſſion on me ever after, that whenever I was any Way ſtraitened, I applied to GOD, by Prayer, for Help in my Learning, and Pardon for not ſeeking it before. Yet as to the Main, I was ſtill afar off from GOD, and an Enemy to him both in my Heart and Works.

CHAP. IV.

Of the Increaſe of his Convictions, from Autumn 1690, *till* May 1693.

1. FOR the better Advantage of my Education, my Mother in 1690. removed with me to *Edinburgh*. I was now again put to School, and in *Novemb.* 1692. entered at the College. Here my Knowledge of the Law of GOD daily increaſed; and therewith my Knowledge of Sin. I ſaw more and more, that He was diſpleaſed with me for Sins which formerly I had not obſerved. The Impreſſions of my Mortality were likewiſe riveted in me by new Afflictions, and I was more in Bondage through the growing Fear of Death. Again, the Scriptures being now daily preached, forced me to ſome Inquiry into my own Sincerity in Religion; and I was willing, provided I might ſave my Boſom-Idols, not only to hear, but "to do many Things."

2. I was now carried far in a Form of Religion. I prayed not only Morning and Evening, but at other Times too: I wept much in ſecret: I read, and meditated, and reſolved to live otherwiſe than I had done. But this Goodneſs too was as the Morning Cloud. It was Force, and not Nature; and therefore could not be expected to laſt any longer than the Force which occaſioned it.

3. While I was under this Diſtreſs many a wretched Shift did I betake my ſelf to for Relief. When I read, or heard ſearching Things; if any Thing that was ſaid ſeemed to make for me, I greedily catched hold of it. When I found ſomewhat required, that I neither did, nor could even reſolve to comply with; I thought to compound, and make amends ſome other Way. Or elſe I queſtioned, whether GOD had required it or no? Whether he that taught ſo was not miſtaken? And whether I might not be in a State of Salvation, without thoſe Marks of it which he aſſigned. Again, many Times, when I would not ſee, I quarrelled with Miniſters or Books for not ſpeaking plainly. Always I carefully ſought for the loweſt Marks, and the leaſt Degrees of Grace that were ſaving. For I deſigned but juſt ſo much Religion as would take me to Heaven, the very leaſt that would ſerve this Turn. And when none of theſe Shifts availed, I reſolved in general, to do all that GOD commanded. But I ſoon retracted when he tried me in any Particulars that were contrary to my Inclination. And when I ſaw I muſt do it, I begged a little Reſpite: With St. *Auſtin*, "I was "content to be Holy, but not yet:" Forgetting that a Delay is, in GOD's Account, a Refuſal; ſince all Commands require preſent Obedience. After all Ways were tried I blamed my Education. I knew Religion was a Change of Heart; but whe-

whether mine had undergone this Change was the Queſtion: Now, thought I, "if I had not been "educated religiouſly, but had changed all at once, "it would have been more eaſily diſcernible." Thus was I "entangled in my own Ways, and e-"ven ſeeking Wiſdom, I found it not."

4. Altho' I now ſeem'd to have gone far; yet really I was wholly wrong. For being convinced of the Neceſſity of Righteouſneſs, but ignorant of Chriſt, "I ſought it by the Works of the La[illegible]" Therefore the carnal Mind, which was at E[illegible] againſt GOD, ſtill continued in me: And all my Struggles were only a toſſing to and fro, between Light and Love of Sin, wherein Sin was ſtill Conqueror; for my Boſom-Idols I could not part with. Beſides, the ſmall Religion I had, was not abiding; but roſe and fell with the above-mention'd Occaſions.

5. About this Time *Clark's Martyrology* came in to my Hands. I lov'd Hiſtory and read it greedily. The Patience, Courage, and Joy of the Martyrs convinced me, that there was a Reality in Religion, beyond the Power of Nature. I was convinced likewiſe, that I was a Stranger to it, becauſe I could not think of ſuffering. And withal I felt ſome faint Deſires after it, ſo far at leaſt, as often to join in *Balaam*'s Wiſh, "Let me die the Death of the "Righteous, and let my laſt End be like his."

6. At this Time likewiſe GOD reſtrained me from many Follies I was inclin'd much to, by bodily Infirmity. He provided me too with Friends who were very tender of me. He fed me, "tho' I knew him not." But ſo far was I from being thankful for theſe Mercies, that my proud Heart fretted at them. O what Reaſon have I to ſay, "The LORD is "good even to the Evil and the Unthankful."

CHAP.

CHAP. V.

Of the Straits he was in, and the Courſe he took for Relief, from May 1693, *to* Auguſt 1696.

1. THE Air of *Edinburgh* agreeing neither with my Mother nor me, in *May* 1693 ſhe removed to *S. Andrews*. And here I came under the Care of Mr. *Taylor*, a wiſe Man, and one very careful of me. Thus, chaſed as I was from Place to Place, GOD every where provided me with Friends. And now by the ſearching Miniſtry of Mr. *Forreſter*, he began to give me ſome ſmall Diſcovery of the more ſpiritual Evils of my Soul. He open'd to me firſt the Pride of my Heart, and the Wickedneſs and Injuſtice of valuing my ſelf, upon thoſe Deliverances from my own Weakneſs, which had been wholly wrought by his Strength. I likewiſe ſaw the Impiety of drawing near to him with my Mouth, while my Heart was far from him: And indeed, of truſting to any outward Performance, without the Life of all, "Faith working by Love."

2. This added to what I was conſcious of before, frequently threw me into racking Perplexity; when finding no Peace in any of my former Evaſions, I reſolv'd to enter into a ſolemn Covenant with GOD: And having wrote and ſubſcribed this, I believed all was right. I found a ſort of preſent Peace; Amendment I thought ſufficient Atonement, and ſuch an Engagement I look'd on as Performance. I likewiſe often found an unuſual Sweetneſs in hearing the Word, and ſometimes the moſt piercing Convictions: And theſe were indeed "a Taſte of the "good

" good Word of GOD, and the Powers of the " World to come."

3. But the merciful GOD would not let me reſt here: The Peace I found by making this Covenant, was ſoon loſt by breaking it: At the ſame time my Heart ſmote me for my old Sins, by which I found former Accounts to be ſtill ſtanding againſt me, which fill'd me with Confuſion and Jealouſies of theſe Ways. I perceived too, ſomething of the Treachery of my Engagements, and that my Heart had not been ſound therein, but had had ſecret reſerves for ſome Sins, which were then given up in Word only. GOD alſo let looſe ſome of my Corruptions upon me; which as ſoon as his Reſtraint was taken off were more violent than ever, and bore down before them all that I had ſet in their way. By theſe means he diſcovered to me the Fruitleſneſs of my Covenant, and threw me afreſh into the utmoſt Confuſion: While the Evil I thought ſo effectually provided againſt, again came upon me.

4. Yet notwithſtanding I felt the Vanity of theſe Ways, I ſtill adhered to them; I again truſted my own Heart, and hoped to recover by renewing, the Peace I loſt by breaking my Covenant: I laid the blame on ſome accidental Defect in my former Management, and thought were That mended all would be well. When I found ſomething wanting ſtill, I contrived to make it up with ſomething extraordinary of my own, with the Multiplication of Prayers, or of ſome outward Duty or other. But all theſe Refuges fail'd, and my Life was ſo thoroughly miſerable while I was perſuing them, that had not the Infinite Mercy of GOD prevented, one of theſe Effects had ſurely follow'd. Either, 1. The Convictions I was under would have ceas'd, GOD giving over his ſtriving with me, and then having attain'd

attain'd to a Form of Godlineſs, I ſhould have reſted therein and look'd no farther: Or, 2. If thoſe Convictions had continued, and I had been left to my own way, I ſhou'd have labour'd in the Fire all my Days, "wearying and vexing my ſelf for very "Vanity," in a continual Viciſſitude of Reſolutions and Breaches, Security and Diſquietude: Engagements and Sins, falſe Peace and racking Anxiety, alternatively taking Place. Or, 3. When I had wearied my ſelf in vain, I ſhould have utterly given up Religion, and gone over, if not to direct Atheiſm, at leaſt to open Prophaneneſs. Or, *laſtly*, Being forced to ſeek ſhelter ſomewhere, and being ſo ſadly diſappointed in all the Ways I tried, I had ſaid, "This Evil is of the Lord, why wait I any "longer?" and ſo ſunk in final Deſpair. And in fact, I had ſome Experience of all theſe. Sometimes I ſat down with the bare Form. Sometimes I wearied my ſelf in running from one of theſe vain Courſes to another. At other Times, finding no Profit, I turn'd careleſs, and was on the Point of throwing off all Religion. And very often I was driven almoſt to Diſtraction, and ſtood on the very Brink of Deſpair.

5. When I had been diſappointed again and again, I was in the utmoſt Perplexity to find where the Fault lay. I found this way of covenanting with GOD mentioned in Scripture, recommended by Miniſters, and approv'd by the Experience of all the People of GOD. I could not tax my ſelf with Guile in doing it: I was reſolv'd to perform the Engagement I made. I made it with much Concern and Solemnity, and for ſome time kept it ſtrictly. But tho' I could not then ſee where the Failing was, I have ſince been enabled to ſee it clearly. 1. "Being ignorant of the Righteouſneſs of "GOD, I was ſtill for eſtabliſhing a Righteouſ-

"neſs

" neſs of my own: " And tho' in Words I renounced this, yet in fact I ſought Righteouſneſs and Peace, not in the Lord Jeſus, but in my own Covenants and Engagements, ſo that I really put them in Chriſt's room: And as to Forgiveneſs of Sins, my real Truſt was not in his Blood, but in the Evenneſs of my own Walk. Therefore, I obtain'd not Righteouſneſs, becauſe I ſtill ſought it, " as it were by the Works of the Law. " And it was evident I did ſo, by this plain Sign; whenever I was challenged for Sin, inſtead of recourſe to the Blood of Chriſt, I ſtill ſought Peace only in renewing my Vows. Again, the Conſent I gave to the Law, was not from the Reconcilement of my Heart to its Holineſs; but merely from Fear. The Enmity againſt it continued; nor would I have choſen it, had that Force been away. Farther, my Eye was not ſingle: Provided I was ſafe, I had no Concern for the Glory of GOD. In a Word, I engaged, before GOD had thoroughly engaged me. We may be in a ſort willing, before he hath made us truly ſo. But the firſt real Kindneſs begins with Him; and we never love till his Kindneſs draws us. Fear may indeed over-power us into ſomething like it, as it did me. I was willing to be ſaved from Hell: But not to be ſaved in GOD's way, and in order to thoſe Ends he propoſes in our Salvation.

6. This was not my only Trouble. I was now engaged in Metaphyſicks and Natural Divinity; accuſtom'd to ſubtil Notions, and pleas'd with them; whence, by the juſt Permiſſion of GOD, the Devil took Occaſion to caſt me into Doubts about the great Truths of Religion, eſpecially the Being of a GOD. I not only felt, as formerly, the Want of Evidence for it, but various Arguments were ſuggeſted againſt it. But tho' the Enmity of my Heart againſt

againſt GOD was ſtill great, yet he ſuffered me not to yield to them. There remain'd ſo much Evidence of his Being, in his Works of Creation and Providence, as made me recoil at the terrible Concluſion, aim'd at by thoſe Arguments. And being likewiſe affected with deep Apprehenſions of the Shortneſs and Uncertainty of the preſent Life, I dreaded a Suppoſition that ſhook the Foundations of any Hope of Relief, from the other Side of Time.

7. In this Strait between Light and Darkneſs, as my Diſturbance was from my own Reaſonings, ſo from the ſame I ſought my Relief. By theſe I hoped to obtain Eſtabliſhment in the Truth, and an Anſwer to all Objections againſt it. I therefore ſeriouſly ſet my ſelf to ſearch for Demonſtrative Arguments: And I found them; but found no Relief. The moſt forcible of them indeed extorted Aſſent, by the Abſurdity of the contrary Concluſion: But not giving me any ſatisfying Diſcoveries of that GOD, whoſe Exiſtence they obliged me to own, my Mind was not quieted. Nay, and beſides, thoſe Arguments not diſſolving contrary Objections, whenever the Light of them was removed, and thoſe Objections came again in view, I was again exceedingly ſhaken. I was like him, who reading Plato *of the Immortality of the Soul*, ſaid, "While I read, I aſſent: But I cannot tell how, "ſo ſoon as I lay down the Book, all my Aſſent "is gone."

8. I ſtill hoped to attain what I had hitherto fail'd of, by ſome farther Progreſs in Learning: But all in vain: The farther I went, the greater was my Diſappointment; the more Difficulties I continually met with, and found "He that in-"creaſeth Knowledge, increaſeth Sorrow." When this would not avail, then I ſpent my weary Hours in vain Wiſhes for ſome extraordinary Diſcoveries.

"Nay,

" Nay, but if one roſe from the Dead, they will not " believe." And this, notwithſtanding my Diſappointment, I gain'd: I was ſomewhat beat from that towring Opinion of my Knowledge and Abilities, which my firſt ſeeming Succeſs in Philoſophy gave me, and brought to a Diffidence of my ſelf.

9. But ſtill my Corruptions took daily root, and increas'd in Strength by my weak Reſiſtance: Yet I had a fair Form of Religion: I avoided all thoſe Sins, that plainly thwarted the Light of my Conſcience. I abſtain'd from thoſe Evils which even the more ſerious Students gave into; and kept at a Diſtance from the Occaſions of them. I was more exact in attending both publick and private Prayer, and not without ſome Concern for my inward Frame in them. When I was inſnar'd into any Sin or Omiſſion of any Duty, I was deeply ſorrowful. I had a Kindneſs for all that feared GOD, and a Pleaſure in their Converſe, eſpecially on Religion. I had frequent Taſtes of the good Word of GOD, which made me delight in approaching him. I had many Returns to Prayer; when under a deep Senſe of my Impotence, I betook me to GOD in any Strait, I was ſo remarkably helped, that I could not but obſerve it. Hereby GOD drew me gradually in, to expect every good Gift from above, and encouraged the very faineſt Beginnings of a Look toward a Return.

10. But tho' by theſe Means I got a Name to live, yet was I really dead. For, 1. My Natural Darkneſs ſtill remain'd, tho' with ſome ſmall Dawnings of Light. 2. The Enmity of my Mind againſt the Law of GOD was yet untaken away. I had not a Reſpect unto all his Commands, nor a Sight of the Beauty of Holineſs: Neither did my Heart approve of the whole Yoke of Chriſt, as good and deſirable: And I complied with it in Part, not

from

from a Delight therein, but becauſe I ſaw I was undone without it. 3. I yet ſought Righteouſneſs "as it were, by the Works of the Law;" I was wholly legal in all I did: Not ſeeing the Neceſſity, the Security, the Glory of the Goſpel Method of Salvation, by ſeeking Righteouſneſs and Strength in the Lord Chriſt alone. Laſtly, Self was the Spring of all: My ſole Aim was to ſave my ſelf, without any regard to the Glory of GOD, or any Inquiry, how it could conſiſt with it to ſave one who had ſo deeply offended. In a Word, all my Religion was ſervile, conſtrain'd, and Anti-evangelical.

II. From the foregoing Paſſages I can't but obſerve, 1. What a Depth of Deceitfulneſs there is in the Heart of Man. How many Shifts did mine uſe to elude the Deſign of all thoſe Strivings of the Spirit of the Lord with me? I have told many, but the one half is not told. And all theſe reſpect but one Point in Religion. If a ſingle Man were to recount but the more remarkable Deceits, with reſpect to the Whole of his Behaviour, how many Volumes muſt he write? And if ſo many may be ſeen, how many ſecret, undiſcernible, or at leaſt undiſcern'd Deceits muſt ſtill remain! So much Truth is there couch'd in that ſhort Scripture, "The Heart is deceitful above all things: Who "can know it?

I obſerve, 2. How far we may go toward Religion, and yet come ſhort of it. I had and did many things: I heard the Scriptures gladly: I was almoſt perſuaded to be a Chriſtian: I had eſcaped the outward Pollutions that are in the World: Yea, I ſeem'd enlighten'd, and Partaker of the heavenly Gift; having many times "taſted the good Word "of GOD and the Powers of the World to come." I had undergone many Changes; but not the great Change: I was not born again of GOD: I was not

not begotten anew, and made a Child of GOD thro' a living Faith in Chriſt Jeſus.

Again, I can't but look back with wonder at the aſtoniſhing Patience of GOD, which ſuffered my Manners ſo long, and the Steddineſs he ſhew'd in purſuing his Work, notwithſtanding all my Provocations. All the Creation could not have afforded ſo much Forbearance: The Diſciples of Chriſt would have called for Fire from Heaven: Yea, *Moſes* would have found more here to irritate him than at *Meribah*. Glory be to GOD, that we have to do with Him and not with Man. "His Ways are not as our Ways, nor his Thoughts "as our Thoughts: But as the Heavens are high "above the Earth, ſo are his Ways and Thoughts "of Mercy above ours."

Fourthly, I muſt bear Witneſs to the Reaſonableneſs of GOD's Way. It did not deſtroy my Faculties, but improve them. He enlighten'd my Eyes to ſee what he would have me to do, and did not force but gradually perſuade me to comply with it. This was not to compel, but gently bend the Will, to the Things that were really fit for it to incline to: Nor did he ever oblige me to part with any Sin, till he had let me ſee it was againſt my Intereſt as well as Duty: And the ſmalleſt Piece of Compliance with his Will, wanted not even a preſent Reward.

Laſtly, Tho' this Work was agreeable to Reaſon, yet it was far above the Power of Nature. I cannot aſcribe either its Riſe or Progreſs to my ſelf; for it was what I ſought not, I thought not of; nay I hated, and fear'd, and avoided, and ſhun'd, and oppoſed it with all my Might. I cannot aſcribe it to any outward Means. There are many Parts of it which they did not reach: And as to the reſt, the moſt forcible fail'd; the weakeſt wrought the Effect. Neither ſtrong, nor weak had the ſame

Effect

Effect always. But the Work was ſtill carried on, by a ſecret and undiſcernible Power, like the Wind, blowing where it liſteth. It bore the Impreſs of God in all its Steps. The Word that awaken'd me, was the Voice of "Him who maketh the "Dead to hear, and calleth the Things which are "not, as tho' they were." The Light that ſhone was, "the Candle of the Lord," tracing an unſearchable Heart thro' all its Windings. It was all the Work of one who is every where, who knoweth every thing, and who "will not faint or be "diſcouraged, till he hath brought forth Judg-"ment unto Victory." And it was all an uniform Work, tho' variouſly carried on, thro' many Interruptions, over many Oppoſitions, for a long Tract of Time, by Means ſeemingly weak, improper, contrary, ſuitable only for him "whoſe Paths "are in the great Waters, and whoſe Footſteps "are not known." In a Word, it was a Buſh burning and not conſum'd, only by the Preſence of GOD. It was as a Spark in the midſt of the Ocean, ſtill kept alive, notwithſtanding Floods continually pouf'd upon it. "This was the Lord's doing, and "it is marvellous in our Eyes"

PART

PART II.

CHAP. I.

Of the Progreſs of his Convictions and Temptations.

1. I Had now a Deſign to go abroad; but my Mother would not conſent, and I my ſelf was afraid of the Dangers of travelling: So on the Advice of ſome Friends, I laid aſide that Deſign, and engaged as Chaplain to a Family. Accordingly in *Auguſt* 1696, I went to the *Wemyſs*. When I came hither, a Stranger among Perſons of conſiderable Quality, I was in a great Strait, and cried to GOD for Help. And tho' it was my own, more than his Honour, I was concern'd for, yet he who would not overlook even *Ahab*'s Humiliation, did not fail to aſſiſt me, ſo far as to maintain the Reſpect due to the Station I was in.

2. I had not been here long, when I was often engaged (and frequently without Neceſſity) in Debates about the Divinity of the Scriptures, and the moſt important Doctrines therein. This drew me to read the Writings of Deiſts, that I might know the Strength of the Enemy. But I ſoon perceived, that theſe "fooliſh Queſtions and Contentions are "unprofitable and vain." For "evil Men and "Seducers will wax worſe and worſe, deceiving and "being deceived." And to my ſad Experience I found, That "their Word doth eat as doth a Gan-

"grene

" grene: So that happy is he who ſtops his Ears " againſt it!"

3. The reading theſe was of dangerous Conſequence to one who was not rooted and grounded in the Truth. Their Objections I found ſtruck at the Foundations; they were many, new, and ſet off to the beſt Advantage by the cunning Craftineſs of Men practiſed in Deceit. Nor was I acquainted with that Vigilance and humble Sobriety that was neceſſary for my Defence againſt them. The Adverſary finding all things thus prepared, ſet furiouſly upon me. He wrought up firſt the natural Atheiſm, Darkneſs and Enmity of my own Heart, blaſphemouſly to ask concerning the great Truths of Religion, " How can theſe things be?" To increaſe theſe Doubts he imployed ſome who had all the Advantages of Nature and Education, Perſons ſmooth, ſober, of generous Tempers, and good Underſtandings, to oppoſe the Truth with the moſt plauſible Appearances of Argument and Reaſon. To all this he added his own ſubtil Suggeſtions, " Hath " GOD indeed ſaid ſo?" And ſometimes he threw in fiery Darts, to enflame and diſorder me; eſpecially, when I was alone, or moſt ſeriouſly employed in Prayer or Meditation.

4. By all theſe Ways he aſſaulted me, both as to the Being of GOD, as to his Providence, and as to the Truth both of his Revelation in general, and of many Particulars contain'd in it. Sometimes he ſuggeſted the Want of ſufficient Evidence: At other times, that it was obſcure or hard. Yea, ſome Parts of it were accuſed as plain Blaſphemy: Some as contradictory to each other. The Great Myſtery of the Goſpel was particularly ſet upon and repreſented as Fooliſhneſs: And for fear of ſome or other of theſe Suggeſtions, it was even a Terror to me, to look into the Bible.

5. The

5. The ſubtle Enemy, who had ſo often before tempted me to Pride, now preſs'd me to a baſtard Sort of Humility. "How can ſuch an one as you expect "to remove Difficulties, which ſo many abler Men "have ſunk under?" By this I was brought into grievous Perplexity. I ſought Relief from my own Reaſonings, from Books, and even from Prayer, but I found it not. Then I wiſhed for ſome extraordinary Revelation; and at laſt ſat down with the Sluggard. "folding my Hands, and eating my own "Fleſh." My own Reaſonings avail'd not againſt him, "who eſteems Iron as Straw, and Braſs as rotten Wood." All my Books overlook'd many of my Scruples, and did not ſatisfy me as to the reſt. And as to extraordinary Expectations, GOD juſtly rejected them, ſeeing I would not hear *Moſes* and the Prophets. So that I had quite ſunk under the Weight of my Trouble, and been ſwallowed up of Sorrow and Deſpair, had it not been for ſome little Aſſiſtances which the Goodneſs of GOD gave me, ſometimes one Way, ſometimes another. When I was urged to reject the Scriptures, it was often ſeaſonably ſuggeſted, "To whom ſhall I go? Theſe are the Words of eternal Life." GOD powerfully convinced me, and kept the Conviction ſtrong upon my Mind, That whenever I parted with Revelation, I muſt give up all Proſpect of Certainty or Satisfaction about eternal Life. The boaſted Demonſtrations of a future Happineſs, built only on the Light of Nature, I had tried long ago, and found to be altogether weak and inconcluſive; tho' had they been ever ſo concluſive, I had been not a whit the nearer Satisfaction. For, to tell me of ſuch a State, without any Account of its Nature, or the Terms whereon it was attainable, was all one as if nothing had been ſaid about it, and left my Mind in equal Confuſion. Again, on a due Obſer-

vation of thoſe who were truly Religious, I could not but even then think them the better Part of Mankind; and my Soul ſtarted at charging all the Beſt of Mankind with a Lie in a Thing of the greateſt Importance. On the other Hand, GOD open'd my Eyes to ſee the unaccountable Folly of thoſe who had abandon'd Reveal'd Religion. The Scripture tells them plainly, they muſt do his Will, if they would know whether the Doctrine be of GOD. But they walk in a direct Contradiction to it; how then can they know of the Doctrine? Nay, ſome ſober, learned, and otherwiſe inquiſitive Perſons, own'd, That we are already miſerable, if we are either cut off from the Hopes of, or left at Uncertainty about, a future State of Happineſs. They own'd likewiſe themſelves to be thus Uncertain, and yet were at little or no Pains to be ſatisfied; yea, I found they rather ſought for what might ſtrengthen their Doubts than remove them; which plainly ſhewed a Hatred of the Light.

6. I received further Help from conſidering the Lives, but more eſpecially the Deaths of the Martyrs. When I conſidered the Number, the Quality, and all the Circumſtances of thoſe who had been "tortur'd, not accepting Deliverance," I could not but own the Finger of GOD, and the Reality of Religion. The known Inſtances of its Power over Children in their tender Years, appeared likewiſe of great Weight; and I began to get frequent Touches of Conviction, whereby feeling the piercing Virtue of his Word, making manifeſt the Secrets of my Heart, I was forced to own GOD to be in it of a Truth. Laſtly, I found a ſecret Hope begat and cheriſhed I know not how, ſometimes even amidſt the Violence of Temptations, that as GOD had delivered others from Temptations like mine (though I doubted, if ever any had been ſo

much moleſted as I) ſo he would deliver me at length; that what I knew not now I ſhould know hereafter; that my Mouth ſhould yet be filled with his Praiſe; and that Satan's Rage ſhewed his Time was but ſhort.

7. Hereby I was enabled, not only to perſevere, and with more Earneſtneſs, both in publick and private Duties, but alſo carefully to conceal all my Straits from others, who might have ſtumbled at, or been harden'd by them. I was unwilling others ſhould know any Thing that might diſguſt them at Religion; "Tell it not in *Gath*, leaſt the Daugh-"ters of the Uncircumciſed triumph." In converſe with ſuch as were ſhaken I ſtill ſtood for the Truth, as if I had been under no doubt about it. And I muſt own, that while I did ſo, GOD often gave me both Succeſs with others, and Satisfaction in my own Mind. How good a Maſter is GOD! A Word ſpoken for him is not loſt: Nor will he ſuffer the leaſt Service to be in vain. A Heathen *Cyrus*, yea, *Nebuchadnezzar* himſelf, ſhall not work without his Reward.

8. Before I proceed, I muſt obſerve the Folly of Reaſoning with Satan; whenever I did ſo, he had ſtill great Advantage: He eaſily evaded all my Arguments, and enforced his own Suggeſtions; and even when they were not maintained by Argument he injected them ſo ſtrongly, that I was not able to ſtand againſt them: Our ſafeſt Courſe is to hold him at a Diſtance, and avoid all communing with him. I muſt obſerve likewiſe, the wiſe Providence of GOD, that the greateſt Difficulties againſt Religion are hid from Atheiſts. None of the Objections they make are near ſo ſubtle as thoſe which were often ſuggeſted to me. Indeed they do not view Religion near enough, to ſee either the Difficulties, or the Advantages that attend it. And the Devil

finding them quiet, keeps them ſo, not uſing Force, where he can do his Work without it. Beſides, GOD, in his infinite Wiſdom, permits not all theſe Subtleties of Hell to be publiſhed, in tenderneſs to the Faith of the Weak, which could not bear ſo ſevere an Aſſault.

9. I lay under many Inconveniencies all this while. Moſt of the Converſe I had was with unholy Men. I had no Friend to whom I could impart my Griefs, with Freedom, or any Proſpect of Satisfaction. And the entire concealing my Concern made it faſten more and more, and drink up my Blood and Spirits; I laid aſide my Studies; I could not purſue either Buſineſs or Diverſion; I had no Heart to any Thing; I could not read, unleſs now and then a ſmall Portion of Scripture, or ſome other practical Book (except when, for a ſhort Space, there was an Intermiſſion of my Trouble.) For near a Year and a half I read ſcarce any Thing; and this ſlothful Poſture laid me open to freſh Temptations, and made my Corruptions grow ſtronger ſtill.

10. Yet even now, GOD minding his own Work, by the Means of his Word, brought the Law, in its ſpiritual Meaning, nearer; and then I found more diſcernibly the Stirrings of Sin, which taking Occaſion from the Commandment, and being fretted at the Light let into my Soul, wrought in me all Manner of Concupiſcence. Hereby I was plung'd into deeper Guilt; "My Iniquities went "over my Head;" and my Conſcience was ſo alarm'd, that "I found no reſt in my Bones by "reaſon of my Sin."

11. I ſtill laboured for Reſt, either by extenuating my Faults, pleading the Strength of Temptation (ſometimes not without ſecret Reflections upon GOD) or by trying to perſuade my ſelf they were

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no Faults at all. When all theſe fail'd I made new Vows and Reſolutions; and *Nov.* 23. 1697. (a Day I had ſet apart for Faſting and Prayer) I drew up a ſhort Account of my treacherous Dealing with GOD from my Youth up, and ſolemnly bound my ſelf to him for the Time to come.

12. But though by this Means I was kept from open Pollutions; though I was careful of outward Duties; received the Word with Joy; watched againſt Pride of Heart, Unbelief, and other ſpiritual Evils; though I faſted, prayed, mourned, and was much in ſecret; yea, I ſtrove againſt all Sins, even thoſe I loved beſt; yet all this was only a Form of Religion, the Power of which I was ſtill a Stranger to. I was a Stranger to that bleſſed Relief of Sinners, the Imputation of the Righteouſneſs of Chriſt: Though I profeſſed to believe it, I was really in the dark, as to its glorious Efficacy, Tendency and Deſign. Still my Eye was not ſingle; I regarded only my ſelf, and not the Glory of GOD. It was ſtill by ſome Righteouſneſs of my own, in whole or in part, that I ſought Relief. Though I did part with my beloved Sins, yet it was neither without Reluctance, nor without ſome ſecret Reſerve. Laſtly, My Heart was utterly averſe from all ſpiritual Religion: And if I ſometimes aimed at fixing my Mind on heavenly Things; yet it was ſoon weary of this forcible Bent, and it ſeem'd intolerable to think of being always ſpiritual.

13. I was now reduced to the laſt Extremity. My Sins were ſet in order before me, and had taken ſuch hold upon me, that I was not able to look up. They were ſet in order in the Dreadfulneſs of their Nature and Aggravations; my Excuſes baffled, and "my Mouth ſtopp'd before GOD." All the Ways I had taken for my Relief had deceived me; they were the Staff of a broken Reed; they pierced my

Arm when I eſſayed to lean upon them; and "I was aſhamed, and even confounded, that I had "hoped." The Wrath of GOD was likewiſe dropp'd into my Soul, and "the Poiſon of his Arrows drunk up my Spirits." Add to this, that I was ſtill unſatisfied about Religion, and my Enemies often told me, that even in GOD there was no Succour for me. Yea, ſometimes Satan, to intangle me the more, aſſaulted all the Truths of Religion at once; and then I was utterly confounded, when the Lord commanded that my Enemies ſhould cloſe me in on every Side.

14. By the Extremity of this Anguiſh, I was for ſome Time, about the End of Ninety ſeven, and the Beginning of Ninety eight, dreadfully caſt down. I was weary of my Life. Oft did I uſe *Job*'s Words, "I loath it, I would not live alway," and yet I was afraid to die. I had no Reſt; "My Sore ran in "the Day, and in the Night-time it ceaſed not." At Night I wiſh'd for Day; and in the Day I wiſh'd for Night. I ſaid, "My Couch ſhall com-"fort me; but then Darkneſs was as the Shadow of "Death." I was often on the Brink of Deſpair. "He filled me with Bitterneſs, he made me drunk "with Wormwood. He removed my Soul far "from Peace: I forgat Proſperity. I ſaid, my "Hope and my Strength are periſhed from the "Lord." I wonder'd that I was not conſumed; and though I dreaded Deſtruction from the Almighty, yet I muſt have juſtified him if he had deſtroyed me. Thus I walked about dejected, weary and heavy laden; weary of my Diſeaſe, and weary of my vain Remedies; and utterly uncertain what to do next, or what Courſe to take.

CHAP.

CHAP. II.

Of his Deliverance from theſe Temptations.

1. IT was in this Extremity GOD ſtepp'd in; he found me wallowing in my Blood, in a helpleſs and hopeleſs Condition. I was quite overcome, neither able to fight nor fly, when the Lord paſs'd by me, and made this Time a Time of Love. Towards the Beginning of *February*, 1698. this ſeaſonable Relief came. I was then, as I remember, at ſecret Prayer, when he diſcover'd himſelf to me, when he let me ſee, that there are "Forgiveneſſes "with him, and Mercy, and plenteous Redemption." "He made all his Goodneſs to paſs, and "he proclaimed his Name, the LORD, the Lord "GOD, merciful and gracious, long-ſuffering, and "abundant in Goodneſs and Truth, keeping Mercy for Thouſands, forgiving Iniquity, Tranſgreſſion and Sin; who will be Gracious to whom he "will be Gracious, and will ſhew Mercy to whom "he will ſhew Mercy." This was a ſtrange Sight to one who before looked on GOD only as a conſuming Fire, which I could not ſee and live. He brought me from *Sinai*, and its Thunderings, to Mount *Sion*, and to "the Blood which ſpeaketh better "Things than that of *Abel*." I now with wonder beheld Chriſt in his Glory, "full of Grace and "Truth." I ſaw that he, who had before rejected all my Offerings, was well pleaſed in the Beloved, being fully ſatisfied, not only that there is Forgiveneſs of Sins, through the Redemption which is in Jeſus; but alſo, that GOD by this means might be "Juſt in juſtifying even the Ungodly that believe "in him." How was I raviſhed with Delight, to

ſee that ſuch Mercy might conſiſt even with his inflexible Juſtice and ſpotleſs Purity? And yet more, when he let me ſee, that to me, even to me, was the Word of this Salvation ſent; that ever I was ſecretly invited to come, and take the Water of Life freely! Farther, he diſcovered to me his Deſign in the Whole, even "that no Fleſh might glory in his ſight;" that he "might manifeſt the Riches of his "Grace, and be exalted in ſhewing Mercy." And when this ſtrange Diſcovery was made, of a Relief which made full Proviſion both for GOD's Glory and my Salvation, my Soul was ſweetly carried out to reſt in it, as worthy of GOD, and every way ſuited to my Neceſſity.

2. All theſe Diſcoveries were conveyed to me by his Word; not indeed by one particular Paſſage, but by the concurring Light of many of its Teſtimonies and Promiſes, ſeaſonably ſet home, and plainly expreſſing theſe Truths: Thus I found it to be the Power of GOD unto Salvation. But neither was it his Word alone; for the ſame Paſſages I had read before, and thought upon, without any Relief, but now the Lord ſhined into my Mind by them. Before this I knew the Letter only, but now the Words were Spirit and Life; a burning Light by them ſhone into my Mind, and gave me not merely ſome notional Knowledge, but an experimental Knowledge of "the Glory of GOD in the Face of "Jeſus Chriſt." And vaſtly different this was from all the Notions I had before had of the ſame Truths. It ſhone from Heaven; it was not a Spark kindled by my own Endeavours, but it ſhone ſuddenly about me; it came by a heavenly Means, the Word; it open'd Heaven, and diſcover'd heavenly Things, and its whole Tendency was Heavenward. It was a true Light, giving true Manifeſtations of the One GOD, and the One Mediator between GOD and Man,

Man, and a true View of my State with reſpect to GOD, not according to my fooliſh Imaginations. It was a diſtinct and clear Light, not only repreſenting ſpiritual Things, but manifeſting them in their Glory, and in their comely Order. It ſet all Things in their due Line of Subordination to GOD, and gave diſtinct Views of their genuine Tendency. It was a ſatisfying Light; the Soul abſolutely reſted upon the Diſcoveries it made: It was aſſured of them; it could not doubt if it ſaw, or if the Things were ſo as it repreſented them. It was a quickning, refreſhing, healing Light. It aroſe with healing in its Wings. It was a powerful Light; it diſſipated that thick Darkneſs which overſpread my Mind, and made all thoſe frightful Temptations that before tormented me inſtantly flee before it. Laſtly, It was a compoſing Light; it did not, like a Flaſh of Lightning, fill the Soul with Fear and Amazement; but it quieted my Mind, and gave me the full and free Uſe of all my Faculties. I need not give a larger Account of this Light, for no Words can give a Notion of Light to the Blind; and he that has Eyes, (at leaſt, while he ſees it) will need no Words to deſcribe it. Proceed we then to its Fruits, whereby the Difference of it from all my former Light will moſt evidently appear.

3. The firſt Effect of it was an Approbation of GOD's Way of ſaving Sinners by Jeſus Chriſt; as a Way of Relief in all reſpects ſuitable to the Needs of a poor, guilty, ſelf-condemned, ſelf-deſtroy'd Sinner, who is at length beat from all other Reliefs, and hath his Mouth utterly ſtopped before GOD. In this I reſted as a Way full of Peace and Comfort, and providing abundantly for all thoſe Ends I deſired to have ſecured. And this Approbation diſcovered it ſelf ever after in all Temptations, by keeping up in me a ſettled Perſuaſion, that "GOD hath given

"to us eternal Life, and this Life is only in his "Son." And when afterwards I was under Temptations, it ſtill kept me firm in an abſolute Determination utterly to reject all other Ways of Relief, whether I found preſent Comfort in this or no. This was alſo my only Sanctuary againſt Guilt; "Let me be found in him, not having mine own "Righteouſneſs." And whenever GOD gave me a freſh Beam of this Light, all Difficulties vaniſh'd away; then I rejoic'd in Chriſt Jeſus, and nothing was able to diſturb me while it laſted; and ever after I was then only pleaſed when I found my Soul in ſome meaſure moulded into a Compliance with the Deſign of the Goſpel, emptied of my ſelf, ſubjected to GOD, and careful to have him alone exalted.

4. A ſecond Effect of this Diſcovery was, my Eye began to be ſingle, looking in all Things to the Glory of GOD; I now deſired that he alone, which before I had no real Concern for, might be glorified in my Life, or by my Death. I ſaw that Shame and Confuſion belong'd to me, and to him only the whole Glory of my Salvation. I watched over the moſt ſecret Actings of ſelf, labouring to renounce it utterly, looking on it as my grand Enemy, on which I was always to have an Eye, and counting the Power it ſtill had my greateſt Affliction. I never found Comfort but when this Idol was diſcernibly abaſed; and whenever this Light ſhone, in proportion to its Clearneſs and Continuance, the Intereſt of ſelf was weaken'd in my Soul, and I ſought not my ſelf but Chriſt Jeſus.

5. True it is, that the Evidence of this Change was for ſome Time frequently darken'd; for whenever, by relapſing into Sin and Unbelief, I was brought under Fears for my Salvation, then my Concern for his Glory diſappearing, and my Thoughts being wholly

wholly taken up about my own Safety, I again fear'd that I was altogether ſelfiſh. But GOD at length clear'd up this Caſe to me. Our Minds have many Concerns, but through their limited Nature cannot be intent about ſeveral of them at once; therefore when any one, even the leaſt of them, is in danger, their Care muſt be about that chiefly, and, as it were, only. Even the good Shepherd, tho' really he values the Ninety and nine more than the One loſt Sheep, yet, when it is loſt, ſeems to leave the reſt, and to fix all his Thoughts on that only. When none of our Concerns are in viſible Danger is therefore the Time to know what is uppermoſt in our Soul; that which it then moſt delights in, thinks of moſt, and can leaſt think of parting with, that is its Treaſure. And GOD let me ſee, that my Soul was, when all was ſafe, wholly taken up with his Glory in Chriſt Jeſus.

6. A third Effect of this Light, was with reſpect to his Commandments, which I now ſaw were not grievous, but right concerning all Things. I own'd his Yoke to be eaſy and his Burden light. Amidſt all Temptations, yea, and Relapſes into Sin, I knew the Law was holy, juſt and good. I perceiv'd too, that it was exceeding broad, extending even to the lighteſt Motion of the Heart. The Duties I was moſt averſe from before were now eaſy, pleaſant and refreſhing. I ſaw a peculiar Beauty in thoſe Laws in particular that croſs'd the Sins which had the firmeſt rooting in my Temper. None were ſo hateful to me; for none did I loath my ſelf ſo much; none was I ſo glad of a Victory over. My Mind was continually engaged in Contrivances for their Ruin, which formerly I ſtill ſought to ſpare. And would GOD have given me my Choice, to have the Laws againſt them blotted out, he knows I ſhould not have choſe it, and that I ſhould have thought

thought his Law leſs pleaſant and leſs perfect, had theſe Prohibitions been wanting. I took Pleaſure in others only ſo far as there appeared in them any Thing of an humble, ſelf-denying Conformity to his Law, and had a fix'd Diſlike of the leaſt Inconformity thereto, either in my ſelf or others. Even the Sins into which I frequently relapſed, were (I durſt appeal to the great Searcher of Hearts) "what "I would not do;" what the conſtant Bent of my Will was ſet againſt, unleſs when under the immediate Force of Temptation, and then I was not my ſelf. In a Word, I ſaw, that if I could reach Holineſs I ſhould have Pleaſure, and Peace, and Liberty; that all Wiſdom's Ways were Ways of Pleaſantneſs; nor was any Thing inſupportable to me, but that remaining unſubdued Corruption that would not ſtoop to put its Neck under her Yoke.

7. A fourth Effect of it was, a right Sorrow for Sin, flowing from a deep Senſe of my Ingratitude, to provoke ſuch a GOD, who had prevented, and ſtill followed me with ſo much Mercy. And this Sorrow filled my Heart with Love to GOD and his Way, ſweeten'd my Soul, and endear'd GOD to it. And the more GOD manifeſted his Kindneſs, the more it increas'd; when he was pacified I was aſhamed and confounded. Nor was it a burdenſome, but a ſweet and pleaſant Sorrow, as being the Exerciſe of filial Gratitude. This Senſe of my Unkindneſs, when kept within, covered me with Bluſhes; and I was eaſed when GOD allowed me to vent my Senſe of it, and to pour it as it were into his Boſom. It was likewiſe a Spring of Activity in the Way of Duty; I was glad to be employ'd in the meaneſt Work, which might ſhew how deeply ſenſible I was of my former Diſobedience. It was not, as my late Sorrow, pregnant with Pride, Stiffneſs, and Unwillingneſs to ſuffer any Chaſtiſement, but

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it humbled, ſoften'd the Soul, and made it willing to bear the Indignation of the Lord, ſince I had ſinn'd againſt him. In a Word, I was glad when GOD gave me any meaſure of it, and griev'd when I found it wanting, and I cried to the Prince exalted for it, as a neceſſary Help to the obeying his whole Law.

8. A fifth Effect of this Light, was a comfortable Hope of Salvation, riſing in Strength, or growing more weak, as the Diſcoveries of the Way of Salvation were more or leſs clear and ſtrong. I knew I could not fail of Salvation, otherwiſe than by miſſing this Way. Sometimes I doubted of my ſelf, but not of the Way; ſo far as I walked in it I was ſweetly ſatisfied that my Expectation ſhould not be cut off. And as this Light ſhewed Salvation in a Way of Self-denial, and Truſt only in the Lord, nothing ſo ſhook this Hope, as the leaſt Appearance of ſelf, or ſtirring of Pride. As this Sight of the Glory of the Lord always filled me with Shame, ſo the deeper my Humiliation, the ſtronger was my Confidence. And ſo far was this Aſſurance from begetting Negligence, that it could not conſiſt with it. To intermit or neglect Duty razed the Foundation, or at leaſt laid an inſurmountable Stop in the Way of its Progreſs.

9. Many other Effects there were, too long to repeat at large. I felt a new, and formerly unknown Love, to all who ſeemed to have any Thing of the Image of GOD, though known only by Report; and this evidenced it ſelf in Prayer for them, and ſympathy with them in their Afflictions. Again, I found my Care of all GOD's Concerns enlarged, and I deſired more and more, that he might be exalted upon Earth. I was grieved at any Loſs his Intereſt ſuſtained, and zealous for his Glory. To conclude, I found this Light ſweetly drawing

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me to a willing, chearful Endeavour after Holineſs in all manner of Converſation. Thus were all Things, in ſome Meaſure, become new; and I, who a little before, with the Gaoler, had fallen down trembling, was now raiſed, and ſet down to feaſt with the Diſciples of the Lord, rejoicing and believing.

PART

PART III.

CHAP. I.

Of the Pleaſure of this State; the Miſtakes attending it, and the Way of their Diſcovery.

1. THIS glorious Diſcovery was very ſurprizing: Oft I ſtood and wonder'd what this ſtrange Sight meant. The Greatneſs of the Things GOD had done ſurpaſs'd Belief; and yet the Effects would not ſuffer me to doubt of them. Not that I diſtinctly obſerved them at the very firſt; the Glory of the Lord was then ſo great, that for a Time I fixed my Eyes on that, and was leſs intent on the Change which it wrought in me. Again, I was the leſs exact in obſerving them then, becauſe of the Darkneſs ſtill remaining in me. I clearly ſaw the Myſtery of free Juſtification through Chriſt, and Peace by his Blood; but I was ſtill ſadly ignorant of many of the moſt important Things relating even to that Myſtery, as the daily Application of that Atonement, and the Uſe of Chriſt with reſpect to Sanctification. What therefore GOD did at this Time I knew not now, but hereafter, when the Comforter had further inſtructed me in the Goſpel, as my Exigencies required; then, at length, I ſaw diſtinctly the Work of GOD, and what he had done for me.

2. This

2. This Diſcovery could not but be full of raviſhing Sweetneſs, conſidering the State wherein it found me. I was condemned by GOD and my own Conſcience, and under preſſing Fears of a preſent Execution of the Sentence. When the Labours of the Day required that I ſhould ſleep, and my Body waſted with the Diſquiet of my Mind, yet I was afraid to cloſe my Eyes, leſt I ſhould wake in Hell, and durſt not ſuffer my ſelf to ſleep, till I was beguiled into it I knew not how. Was it ſtrange, That the Hopes of Pardon were ſweet to one in ſuch a Condition, whereby I laid down in Safety and quiet Reſt, while there was none to make me afraid? A little before the "Waters compaſſed "me about, even to the Soul; the Deep clo-"ſed me round about, I went down to the "Bottoms of the Mountains, and ſaid, I am "caſt out of GOD's ſight." Now, was it any Wonder that ſuch an one ſhould rejoice, when brought into a Garden of Delights, and ſet down under the refreſhing Rays of the Sun of Righteouſneſs? And the Things he diſcovered to me here were not only altogether new, and ſuch as I was utterly unacquainted with before; but alſo glorious in themſelves. It was the Glory of the LORD that ſhone round about me; and I ſaw ſuch "Things as "Eye hath not ſeen, beſide thee, O GOD." In a Word, what I ſaw was (what the Angels deſire to look into) the Myſtery of Godlineſs, the Wonders of God's Law, and the "unſearchable Riches of his Mercy."

3. This Diſcovery was of a longer Continuance, and far brighter than any I have had ſince: It ſhone in its Glory for ten Days; nor was it quite gone a long Time after; and while it laſted new Diſcoveries were daily made. GOD carried me from one Thing to another, and in this ſhort Space taught me

me more than I had learned by all my Study in my whole Life. Yea, he taught me the Things I had learn'd before, in another, and quite different Manner. Every Day he inſtructed me out of the Scriptures, talking and walking with me by the Way, and opening them to me, which before were as a ſealed Book, wherein whatever I read was dark. Indeed all this Time my Mind was almoſt wholly taken up about ſpiritual Things; and whatever occurr'd in Reading, Meditation, Converſe, or daily Obſervation, it (like a Mold) caſt into its own Shape. All this while I was carried out to extraordinary Diligence in Duty. It was not, as formerly, a Burden; but my Heart was enlarged, ſo that I ran in the Ways of God's Ordinances and Commandments. And herein my Soul often "made me "like the Chariots of *Aminadab*," not eaſily to be ſtopped; ſometimes to the Diſguſt of thoſe who did not taſte the ſame raviſhing Sweetneſs which I enjoy'd. But the Life of all was, that GOD, by keeping his Glory continually in my Eye, kept me humble and ſelf-denied all this while: Seeing him I loathed my ſelf. Beholding his Glory I was "in "my own Eyes as a Graſhopper, as nothing, leſs "than Nothing and Vanity." I "gloried only in "the Lord," "rejoiced in Chriſt Jeſus, and had "no Confidence in the Fleſh."

4. GOD had many gracious Deſigns in this. I was ſore broken and wounded, and he did this in tenderneſs; he bound up my Wounds, he poured in Oil, he made me a Bed in my Sickneſs. He watched me, and kept me from Diſturbance, till I was ſomewhat ſtrengthen'd. I had been plunged into grievous and hard Thoughts of him, as if he had forgotten to be gracious. Nor was I eaſily induced to believe good Tidings; yea, though it was told me, I could not believe, till I had a clear ſight of

of the Waggons and Proviſions, and then my Spirit revived. GOD, in deep Condeſcenſion, ſatisfied me that he was real, and had no Pleaſure in my Death; and that the Wound was not incurable, that it was not the Wound of an Enemy, or the Stroke of a cruel One, but the Wound of a Friend in order to healing. He was now to make me ſell all for that goodly Pearl; and that I might be ſatiſfied with my Purchaſe, he let me ſee both what I was to leave, and what I was to obtain. Again, he knew what a Wilderneſs I was to go through, and therefore fed me before I enter'd into it. Laſtly, He deſigned to give me ſomething which might be a Stay in all ſucceeding Trials. And often ſince, when my Soul has been in Heavineſs, have I been cheared by the Remembrance of it.

5. But, alas! I underſtood not this: I fancied this World would laſt always; I talk'd of building Tabernacles here, and knew not I was to come down from this Mount, and that my Lord would depart from me again. I dreamed not of Learning, or have I occaſion for War any more; I expected no more to fight with my Corruptions, but thought the Enemies which appeared not, were dead, and that the "*Egyptians* were all drowned in the Sea." Accordingly I projected to tye my ſelf up to ſuch a Bent, and to ſtint my ſelf to ſuch a Method of Living, as neither our Circumſtances and Temptations, nor our Duty in this World allows of. I could not endure to read thoſe Books which were really neceſſary to be read, and all the Time I ſpent in them ſeemed loſt. Yea, I began to grudge the Time which my Body abſolutely required for Sleep and other Refreſhments. Thus the Devil ſecretly drove from one Extreme to the other, knowing well, that I ſhould not hold here, and that he could eaſily throw me back from this into the firſt, of aſ-

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ſuming too great a Latitude. I began likewiſe to reckon this Enlargement of Heart as my Due, and as more mine own than it really was. And I looked on the Stock I already had as ſufficient to carry me through all my Difficulties; and ſaw not, that the Grace which was ſufficient for me, was yet in the Lord's Hand.

6. But now GOD began to undeceive me; he gave me a Thorn in the Fleſh to humble me, and a Meſſenger of Satan was ſent to buffet me, who ſoon made me feel the Fury of his Temptations. Hereupon I fell into deep Perplexity; I began to queſtion the Truth of former Manifeſtations, to doubt of my own Perſeverance; yea, ſometimes to quarrel ſecretly with GOD, as if he had beguiled me. I tried many Ways to eſcape; I thought upon GOD; I complained to him; I ſought for the Cauſes of my Affliction; "I eſſay'd to ſhake my "ſelf, and to go forth to Duty as before;" but, alas! the Lord was departed from me; and the Enemy, which lay in my Boſom, had "diſcovered "my Secret, and ſhorn me of my Strength."

7. Yet I could not but ſee, when I recovered my ſelf a little, after the Violence of my Conflict, that Things were better with me now at my wôrſt Caſe, than formerly at my beſt. GOD frequently ſhew'd me ſomething of his Power and Glory; he open'd a Scripture and made my Heart burn within me, or unfolded my Caſe, and told me all that was in my Heart; or let me ſee my Deſire upon my Enemies. Sometimes he gave me Acceſs unto him, and made me come even to his Seat, and pour out my Heart before him. And when at my loweſt I was otherwiſe affected to Chriſt than before; my Soul ſtill longed after him; I eſſayed to ſtretch out the wither'd Hand, and wiſh'd for the Command that would impower me to lay hold of him. I refuſed

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to go any where elſe, but reſolv'd to wait on him, and to truſt in him, even though he ſhould ſlay me. And as to his Law, though I could not run in it, my Will was ſtill toward it; I had no Quarrel to it, but to my ſelf; I breathed after Conformity with it; I delighted therein after the inward Man. And as to Sin, though I was ſometimes driven to it, this was juſt ſuch a forced Conſent as before I gave to the Law. Though it prevailed my Heart was not with it as before; I found another Sort of Oppoſition to it; it was dead in Purpoſe and Deſign, and if ever it gained a Victory, I was the more enraged againſt it. Laſtly, This Coldneſs was now a preternatural State: I cried daily, when wilt thou revive me? I loathed my ſelf for it; I could not reſt in it; I wearied my ſelf with eſſaying to break my Priſon: I looked back to former Seaſons, and ſaid, "O that it were with me as in Months paſt!"

CHAP. II.

Of his freſh Strugglings with Sin; its Victories; the Cauſe of them, and GOD'S *Goodneſs with reſpect to this Trial.*

1. FINDING my Enemies had gain'd great Advantage over me, by the Security into which I was fallen, though I was unwilling to fight, yet upon their Appearance I tried what Weapons would be moſt ſucceſsful. I objected to them, that now I was engaged to the Lord; I reaſon'd with them; I prayed againſt them. Nor could I then ſee, whence it was that they prevailed; but GOD hath ſince ſhewn me ſeveral Reaſons of it. I laid too much Streſs on the Grace I had already received; I was not

not ſufficiently watchful: the Enemy put me on vain Work; where the Sin lay not in the Thing it ſelf, but in the Degree of it, there he ſet me upon renouncing it in the Groſs, and rooting out what was in it ſelf lawful. Of this I had many Inſtances with reſpect to my Paſſions, and worldly Employments, and Converſe with ſinful People. I ſtill neglected ſome Means of GOD's Appointment, under pretence of Difficulties and Inconveniencies, and ſo prevented his Bleſſing upon the reſt. I was ſometimes not ſingle in my Aims; I wanted a Victory which would eaſe me of the Trouble of Watchfulneſs. I was weary of a fighting Life, and deſired to conquer, that I might be at reſt. Laſtly, When I was not quickly heard, I did not perſevere in Prayer, for "Grace to help in Time of "Need."

2. Yet was GOD even then exceeding merciful to me; he kept me from giving quite over: When I had many Times gone furtheſt into Temptations, yet he came in with ſeaſonable Help; and frequently, when I was hard preſt, he ſo clear'd up to me my own Sincerity, as embolden'd me to appeal to him, which left me at liberty, under this new Encouragement, vigorouſly to oppoſe all my Enemies.

3. And GOD has ſince let me ſee, what gracious Deſigns he carried on by theſe Trials. Hereby he taught me, that all Chriſtians muſt be Soldiers; that our Security as to future Temptations does not lie in Grace already received, but in having our Way open to the Throne of Grace; that GOD deals it out in the proper Seaſons, whereof he alone is able to judge; that the Covenant of Grace doth not promiſe entire Freedom from Sins of Infirmity, nor even from wilful Sins, otherwiſe than in the conſtant, as well as careful Uſe, of all the Means which he hath appointed. Hereby too he let me ſee, how

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diſpleaſed he was for my cleaving to Sin ſo long. The Sins that now frequently caſt me down were thoſe I ſought to ſpare before. GOD cried often to me, to part with them, and I would not hear; and now GOD would not hear when I cried againſt them. Hereby alſo he diſcovered the Riches of that Forgiveneſs that is with him, that it reaches Sins of all Sorts, multiplied Relapſes not excepted. He that requires us to forgive ſeventy Times ſeven in a Day, will not do leſs himſelf. And finally, he fitted me hereby to compaſſionate, and to comfort others alſo who were tempted.

4. During all this Time, beſides Sins of Infirmity, my Corruptions did ſometimes bear me down to Relapſes, both into Omiſſions of Duties, and Commiſſion of known Sins. And theſe being Sins againſt Light, Love, and all Sorts of Engagements, lay heavy upon my Conſcience. I was much perplex'd about them, my Bones were broken, my Spirit wounded exceedingly.

5. At ſome Times, indeed, I was for a while "harden'd by the Deceitfulneſs of Sin," and ſenſeleſs; at other Times my Heart inſtantly ſmote me, and I was immediately after my Fall ſtirr'd up to the Exerciſe of Repentance. But ſooner or later GOD ſet my Sins in order before me, either by ſome outward or inward Affliction (often ſo remarkably choſen, that the Sin was wrote upon the Puniſhment) or by his Word, or his Holy Spirit in his Ordinances, which told me all that I had done.

6. Then was my Soul troubled with Fear and Shame, and a Senſe of his Anger, by which Satan often ſought to drive me to Deſpair; but GOD graciouſly brake the Force of this Temptation, ſometimes by diſtant Diſcoveries of Forgiveneſs; ſometimes by reminding me of his former Kindneſs, or

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ſhewing me the fatal Iſſue of this Courſe. And when the Temptation was moſt violently urged I thought it no Time to diſpute, but allowed the Worſt the Tempter could ſuggeſt, and then laid my Caſe, in all its Aggravations, to the extenſive Promiſes of the Covenant. "Be it granted, ſaid I, "that I am but an Hypocrite; that I never obtain-"ed Pardon; that I am the Chief of Sinners; that "my Sins have ſuch Aggravations as the Sins of no "other Man ever had;" yet "the Blood of Chriſt "cleanſeth from all Sin, and he came to ſave the "Chief of Sinners."

7. When I had gone thus far I got up again as I could, and ſought him in all the Duties of his Appointment. Nor was it long (if I humbly and patiently continued in this Way) before I found him, as at the firſt. He ſet my Sin, in all its Aggravations, before me; he led me up to Original Sin, the Source of all; he cut off all Excuſes, and left me ſelf-convicted, owning that any Puniſhment on this ſide Hell would be Mercy. Then he ſtepp'd in, and made a gracious Diſcovery of "the Fountain opened for Sin and for Uncleanneſs." He drew my Soul to cloſe with, and with trembling lay ſtreſs upon it. Having by this Look drawn my Eyes to look at him again, while I look'd my Soul melted into Tears; my Heart, before bound up, was looſed; and my Lips, before cloſed, were open'd. While he thus anſwer'd me, and I could ſcarce believe the News, he "created Peace by the Fruit of "his Lips," and, as it were forc'd it upon my Soul, and "ſhed abroad his Love in my Heart."

8. Before I conclude this Head I muſt obſerve, 1. That ſometimes this Work was wrought gradually; ſometimes all at once, and in a Moment. 2. Sometimes I ſought Peace long before I obtained it; ſometimes GOD ſurprized me immediately upon my

my Sin, before I had thought in the leaſt what I had done, and gave me ſuch a Look as made me weep bitterly. And when it was thus it pierced through my Soul, filling me with the deepeſt Loathing of my ſelf, and the higheſt Wonder at the Riches, Freedom, and aſtoniſhing Sovereignty of his Grace.

9. There was a great Difference as to the Continuance of theſe Impreſſions, and likewiſe as to the Degrees of them. At ſome Times my Convictions and Humiliations were deeper, and my Faith and Hope far clearer than at others. But amidſt all theſe accidental Differences, the Subſtance of the Work was always the ſame. I would obſerve, Laſtly, That the moſt terrible Enemies are not the moſt dangerous. While I was attacked by plain Sins I was eaſily convinced and alarm'd at them, which was attended with all theſe happy Effects; whereas I have been ſince aſſaulted by leſs diſcernible Evils, Sins under the Mask of Duties, and theſe ſecretly devour the Strength, and are difficultly diſcovered in their exceeding Sinfulneſs; and ſo when it is much needed I am more a Stranger to that State of Repentance. I muſt not paſs over without Notice, that when I firſt felt Forgiveneſs of Sins, I was much exerciſed with, and troubled for Sins of Infirmity and daily Incurſion: Of this I ſhall give a more diſtinct Account. 1. When GOD manifeſted himſelf his Enemies fled before him; they received a ſtunning Stroke, and vaniſh'd away at the Brightneſs of his Appearing. He, for a Time, bore down Corruption, chain'd up Satan, and kept me from any the leaſt Diſturbance from them. 2. It was ſome Time before my ſtronger Enemies appeared again; preſumptuous Sins did not ſoon approach me; I firſt found the remaining Power of Sin only by the Invaſion of Sins of daily Infir-

Infirmity (particularly Deadneſs in Prayer;) with regard to which, whatever our Condition be, "in many Things we offend all." 3. Hereupon I began to be much diſcouraged, neither underſtanding our State here, and that "if we ſay (with reſpect to theſe involuntary Tranſgreſſions of the Law) we have no Sin, "we deceive our ſelves." Nor the Proviſion made for this Caſe in the Covenant of Grace, by a daily Application of the Blood of Atonement. 4. When my fond Expectation was diſappointed I at firſt eſſay'd to humble my ſelf diſtinctly for each of theſe Tranſgreſſions. But finding my whole Time would not ſuffice for this, I was obliged to go with them all at once, and plunge into the Fountain open'd for Sin and for Uncleanneſs. I took a View of my ſelf defiled by innumerable Evils, and under a Senſe of them caſt my ſelf on the glorious Atonement, and relied for the Cleanſing me from them all on that Blood which cleanſeth from all Sin. 5. To clear this Matter yet further, I obſerve, that the Light which firſt diſcovered this plenteous Redemption, though variouſly clouded, yet was never quite loſt. A Child of Light is never in utter Darkneſs. He has indeed a Summer's Sun, that ſhines longer, brighter, and warmer; and his Winter's Sun, which ſhines more faintly. He has fair and rainy Days; he has a changeable Intercourſe of Day and Night: But Light, more or leſs, there is ſtill.

10. Upon the Whole we may remark, 1. That we may heal our Wounds ſlightly; but it is GOD's Prerogative to ſpeak ſolid Peace. 2. That conſidering our Unbelief, and Pride of Heart, it is not eaſy to win a Sinner to believe, that the Forgiveneſs which is with GOD is able to anſwer all his Neceſſities. And when the Soul is in ſome meaſure ſatisfied with this, and willing to come to GOD daily for Grace

and Mercy, it is not eaſy to keep up either a due Abhorrence of Sin, or a due Senſe of that boundleſs Mercy. Yea, here lies one of the greateſt Secrets of practical Godlineſs, and the higheſt Attainment in cloſe Walking with GOD, To come daily and waſh, and yet retain as high a Value for this Diſcovery of Forgiveneſs, as if it were only to be had once, and no more. The more we ſee of it, the more doubtleſs we ought to value it; whereas, on the contrary, unleſs the utmoſt Care be uſed, our Hearts turn formal, and count it a common Thing. I obſerve, 3. That the Joy of the Lord is then only to be retained, when we walk tenderly and circumſpectly; being inconſiſtent not only with any groſs Sin, but with any Remiſsneſs of Behaviour. And, Laſtly, That when I was at the loweſt Ebb, I have often recovered my ſelf by Thankfulneſs. If you ask, What I had then to be thankful for? I anſwer, I began thus, "What a Mercy it is I am out of "Hell! Bleſſed be the Lord for this." Again, "What a Mercy is it, that he hath given me to "ſee, and thank him for that Mercy! Bleſſed be "the Lord for this likewiſe." And thus I have gone on, till he has led me to a Senſe of his Love, and reſtored Comfort to my Soul.

CHAP. III.

A more particular Account of his preceding Doubts concerning the Being of GOD, *and Deliverance from them.*

1. I Before mentioned the Trials I had about the Being of a GOD, almoſt as ſoon as I had any Concern about Religion. But at firſt I had no Arguments

guments urged againſt it, only ſeeing this was the Hinge on which all Religion turned, I found my ſelf at a Loſs for Evidence ſo clear and ſtrong, and convincing, as I thought neceſſary, with reſpect to a Truth whereon ſo much Weight was to be laid. I ſaid, "Very great Things are demanded of me, "and I am called to hope for great Things; but "before I truſt ſo far, I would know more of that "GOD in whom I am to truſt."

2. But afterwards, when I was more eſtrang'd from GOD, and intent upon abſtract Subtleties, the Devil took his Opportunity, and ſaid daily, "Where "is now thy GOD?" He then triumph'd, "Where "is now that Mouth with which thou haſt ſo often "reproached Atheiſts?" Theſe are the Arguments they have; come forth then, try thy Strength and fight them.

3. Hereupon a ſharp Conflict began, in which I uſed various Ways. Sometimes I rejected his Suggeſtions, and refuſed them a Hearing. Sometimes I tried to anſwer his Arguments; but the longer I ſtood arguing the Caſe, I was always at the greater Loſs. Then I would wiſh for a Diſcovery of GOD himſelf; "O that I knew where I might find him!" Whence the Enemy fail'd not to infer, "If there "was a GOD he would help one who was thus "ſtanding up for him, in ſuch a Strait." Sometimes I prayed, and though Satan urged me with the Unreaſonableneſs of Praying, till I was ſure there was a GOD; yet I always thought, "If there "be one, he can beſt ſatisfy me as to his own "Being."

4. And he did ſatisfy me in part, 1. By clear Diſcoveries of the Tendency of theſe Temptations, *viz.* To caſt Reproach on all the beſt and wiſeſt of Men, and to deſtroy the Foundations of all human Happineſs. 2. By ſome Glimpſes of his Glory, even in

the Works of Creation. 3. By ſome Beams of Light from his Word; and more than once, in particular, by ſuggeſting to my Mind with Power, that Anſwer of the Three Children, "O *Nebuchad-*
"*nezzar*, we are not careful to anſwer thee in this
"Matter. If it be ſo, our GOD whom we ſerve
"is able to deliver us from the Burning fiery Fur-
"nace, and he will deliver us out of thine Hand.
"But if not, be it known unto thee, O King, that
"we will not ſerve thy Gods, nor worſhip the
"golden Image which thou haſt ſet up."

5. But yet I was not fully relieved; nothing but a Diſcovery of GOD could give a full Defeat to Satan. But conſidering I was then an unhumbled Enemy, GOD could not have appeared otherwiſe than as an Enemy; and this my Nature could not bear, I could not have thus ſeen his Face and lived. Wherefore he led me another Way; he diſcovered Sin to me firſt, and thereby broke the Force of the Temptation; and having humbled me, he then diſcovered himſelf in his Glory in Chriſt Jeſus.

6. This it was which gave me full Satisfaction, while GOD commanded this Light to ſhine on my Mind; I could not deſire a clearer Proof of his Being; all his Enemies fled before it; all the Mountains of Oppoſition ſhook at the Preſence of the Lord, and were carried into the Midſt of the Sea. I had now manifold Evidences of this glorious Truth. I had, 1. The Evidence of Sight: By the Eye of Faith I ſaw the Glory of GOD as repreſented in the Word, ſhining with the cleareſt Luſtre: It not only convinced me of its own Reality, but that, in a Manner, nothing elſe was real. This Sight gave me more conſiſtent, becoming Notions of GOD, his Nature and Attributes, than ever I attained before, and ſo ſhook the very Foundations of thoſe

Doubts

Doubts which flowed purely from my Ignorance of his Nature. 2. I had the Evidence of the Ear; I heard him ſpeak, and his Voice ſufficiently diſtinguiſhed it ſelf from the Voice of any Creature. He firſt ſpoke Terror to me from *Sinai*; and when my Soul was as the troubled Sea, he ſaid unto it, "Peace, be "ſtill, and there was a great Calm." His Words had Light and Power peculiar to GOD with them, both when he ſpoke for me and againſt me: They made me taſte and ſee that the Lord is good, and that "bleſſed is he that truſteth in him." All my Objections were ſolv'd. As to the ſeeming Inconſiſtency of his Attributes, at the Time that he condeſcended to ſhew me his Back-parts, he ſatisfied me, "That no Man can behold his Face." He gave me a View of his Incomprehenſibility, which ſilenced all thoſe Suggeſtions. And as to the ſeeming Diſorders in his Government, a plain Anſwer was, "He giveth Account to none; his Way is in the "Sea; his Paths in the great Waters, and his Foot-"ſteps are not known."

CHAP. IV.

A more particular Account of his preceding Doubts concerning the Holy Scripture, and Deliverance from them.

1. THIS Temptation, as I obſerved before, did not attack me ſo ſoon as the former, but it was managed in much the ſame Way. Sometimes my Mind only hung in ſuſpence for want of ſufficient Evidence. Sometimes I was ſtrangely harraſs'd with multiplied Objections, either by the

Books I read, the Enemies of the Word with whom I converſed, or by Satan, whoſe Suggeſtions were far the moſt ſubtle, and moſt perplexing of all.

2. This Trial was more grievous than even the former. Theſe Objections were equally deſtructive of all Religion, and were far more numerous, more plauſible, and entertain'd by Perſons of a fairer Character. Beſide, the Evidence of this Truth lay farther from the reach of an unenlighten'd Mind.

3. I tried many Ways to eſcape; beſides Prayer, and attending publick Ordinances, I read many Books writ in Defence of the Scriptures. And this wanted not its Uſe; I got a rational Conviction of the Truth, and ſo was emboldened to plead for it againſt its Enemies; and I found Anſwers to many particular Objections, which encouraged me to wait for full Satisfaction. But that I found not yet; this being but the Wiſdom of Men, had not Power to ſilence Temptations, to enlighten me to ſee the Evidence of GOD in his Word, or to give a Reliſh for it to an indiſpoſed Soul.

4. GOD began to break the Force of this Temptation, when his Word faſten'd a Senſe of Guilt on my Soul; though this rather extorted an Aſſent than induced to a chearful Acquieſcence therein, as coming from GOD. But when he gave me that Light which repell'd all Temptations, which revived and comforted a Soul bowed down before, I inſtantly cloſed with his Word as the Word of Life; I rejoiced as one that had found a hid Treaſure; I was ſweetly ſatisfied, that it came from him; and that by many Evidences: For,

Firſt, All Diſcoveries of Guilt were made by it. GOD by this ſpoke in my Ear, Sins, which none, ſave he who ſearcheth the Heart, could know, which I knew not, nor any Creature elſe; by it the Secrets of my Heart were manifeſt, ſo that I was com-

compelled to own, that GOD was in it of a Truth; I could not but cry out, "Come, ſee a Book which "told me all that ever I did." Is not this the Book of GOD?

Secondly, All the Diſcoveries he made of his Anger were made by the Holy Scriptures: It was by them that his Wrath was dropt into my Soul, and revealed from Heaven againſt me. It was by the ſame that he let in upon my Soul the glorious Diſcovery of his Being, Attributes, and his whole Will concerning my Salvation by Jeſus Chriſt. By the ſame he conveyed all thoſe quickening, converting, transforming, ſupporting, compoſing Influences, and let me ſee the other "Wonders of his Law, excellent Things in Counſel and Knowledge." By this he was pleas'd to reveal the Craft, the Power, the Actings, and the Deſigns of my Enemies; his own Deſigns in my Trials, and ſomething of his ſecret Deſigns in many of his publick Adminiſtrations.

Thirdly, As all theſe Influences and Diſcoveries were conveyed by his Word, ſo by the peculiar Light and Power that attended them, he evidenced that his Name was there. It taught, not as the greateſt, the wiſeſt, the beſt, of Men; but with another Sort of Authority and Weight; it ſpake as never Man ſpake. Whatever it ſaid my Conſcience ſtood to. When it challeng'd me for what I knew not to be Faults, no Defences avail'd; I was ſcarce ſooner accuſed, than arraign'd, convicted, condemned. In like manner, when GOD hereby ſpoke Peace he created it. The Dead heard, and the Hearer lived. Temptations after it ſpoke not again. When I was ſelf-deſtroy'd, ſelf-condemn'd, and caſt hereby into the greateſt Agony; yet whenever he ſent his Word it heal'd me; my Soul was commanded to be at Peace, and there enſued a glorious Calm.

5. And whereas my Enemies had often asked me, How I could diſtinguiſh the Real among ſo many pretended Revelations? GOD himſelf now gave me a Reply, "The Prophet that hath a Dream, "let him tell a Dream; and he that hath my "Word, let him ſpeak my Word faithfully. What "is the Chaff to the Wheat, ſaith the Lord? Is not "my Word like as a Fire? And like a Hammer, "that breaketh the Rock in pieces? *Jer.* xxiii. 28, "29." And he was pleaſed particularly to ſpeak thoſe Things, whereat I had ſtumbled, to my Soul, which both humbled me for my former Unbelief, and encouraged me to hope, that I ſhould know other Things hereafter, which I underſtood not now. Again, he ſatisfied me, as to many Things, that the Time of knowing them was not yet; and that when he ſaw the proper Seaſon to be come, he would ſhew me plainly of them. He let me ſee his Wiſdom and Goodneſs in thus training me up to Dependance, for learning of him what I knew not; and ſhew'd me that it was my Duty to meditate in his Law Day and Night, and to ſearch the Scriptures with all Humility; "ſince the Secret of the Lord "is only with thoſe that fear him, and he will "ſhew none but them his Covenant."

6. When after this I read the Scriptures, and found not that powerful Light ſhining with that warming, quickning, dazzling Glory, yet I found an habitual Light in my Soul, whereby I could almoſt every where diſcern part of the Glory of the Lord; and by this I was over-awed, and brought ſtill to regard them as the Word of GOD. A Light was ſtill reflected on the whole Scripture; and I was ordinarily enabled to perceive, how worthy of him, and like himſelf, every Thing was which I read there. And by this abiding Light I was capable of diſcerning therein, Diſcoveries of the

the Actings of Sin and Grace, with a Penetration and Exactneſs beyond the Reach of any, ſave the Omniſcient and only Wiſe GOD.

CHAP. V.

Of ſome other Temptations, and his Deliverance from them.

1. I Before ſhewed, that when I was in doubt about the Holy Scriptures, the Devil often ſuggeſted to me, "How can you expect Satisfacti- "on in theſe Things, when Men of ſo much "greater Abilities have ſought it in vain?" And this Suggeſtion was often ſo violently urged, that I had no Spirit left in me.

2. But when GOD diſcovered himſelf to me in his own Light, the Force of this Temptation was utterly broken; though I had not a particular Sight of the Weakneſs of it till I read (ſome Time after) the Three firſt Chapters of the firſt Epiſtle to the *Corinthians:* The Subſtance of what GOD then ſhewed me, was,

Firſt, That his great Deſign in the Method of Salvation he had choſen, was to ſtain the Pride of all human Glory, that "no Fleſh might glory in "his Sight, but he that glorieth might glory in the "LORD." *Secondly*, That a vain Ambition to be wiſe above what GOD allowed, was the Spring and chief Part of our Apoſtacy from GOD; and ſtill "vain Man would be wiſe; the *Jews* ask a Sign, "and the *Greeks* ſeek after Wiſdom." *Thirdly*, That in order to the Attainment of the foregoing Deſign, and to the Recovery of Man from his

Apoſtacy, it was plainly neceſſary, that this Ambition being a flat Oppoſition to his Deſign, and a principal Part of his Corruption, ſhould be removed. It was requiſite, That GOD ſhould "deſtroy "the Wiſdom of the Wiſe, and bring to nought "the Underſtanding of the Prudent." *Fourthly*, GOD, to vindicate his own Wiſdom, reproached by this vain Ambition of Man, to fix an eternal Blot on human Wiſdom, and to diſcover his holy Severity in puniſhing this Ambition, with the other Wickedneſſes of vain Man, "ſuffered for many Ages all "Nations to walk in their own Ways," and to try, whether they were better than GOD's Ways; whether they could ſupply the Defects which they fondly imagined GOD had made them with, or relieve themſelves from the Miſery of their Apoſtacy. And the Event anſwer'd the Deſign of his Wiſdom and Juſtice, and the Deſert of thoſe who made the Attempt. For after the fruitleſs Endeavours of four Thouſand Years, "The World by Wiſdom knew not GOD." They quite miſs'd the Mark; "their fooliſh Hearts "were darken'd, ſeeking to be wiſe they became "Fools;" inſtead of getting their Eyes open'd to ſee more than GOD allowed, they could ſee nothing but their own Nakedneſs; and ſo imperfect were their Diſcoveries even of that, that they imagined Fig-Leaves would cover it. *Fifthly*, After they had ſpent the Time allotted for ſhewing the Vanity of their own Wiſdom, GOD, in the Depth of his Compaſſion, ſtepped in to their Relief; and in order thereto, was pleaſed to pitch upon a Way quite oppoſite to all the Wiſdom of fooliſh Man. He choſe not "the enticing Words of Man's Wiſ-"dom," or Eloquence; it was not ſuitable to the Truth of GOD, to uſe that mean Art whereby the Judgments of Men are led Blindfold in ſubjection to their Paſſions. He made no Choice of artificial Rea-

Reaſonings, the other Eye of human Wiſdom. It did not become the Majeſty of GOD, to diſpute Men into a Compliance with his Will. And altho' he wrought Signs to awaken the Attention of a drowſy World, to gain Reſpect to his Ambaſſadors, to ſtrengthen the Faith of weak Believers, and to cut off every Plea from Unbelief: Yet he choſe not them chiefly to convert and recover the World, being unwilling ſo to derogate from his Word, as if the Word of GOD were not upon its own Evidence worthy the Acceptation of all rational Creatures. *Sixthly*, GOD having rejected all theſe, made uſe of "the Fooliſhneſs of Preaching;" that is, a plain Declaration of his Will in his Name, "in the De-"monſtration of the Spirit and Power," by Men commiſſioned by him for that purpoſe. Now this was a Means every Way worthy of GOD. Man had believed the Devil rather than GOD; the Devil ſeemed to have gained a great Advantage, by perſuading Man in his Integrity to credit him and diſcredit GOD. GOD now caſt back the Shame on him, by engaging fallen Man to renounce the Devil, and upon his bare Word give up Satan and all that adher'd to him. And further to manifeſt his Deſign, as he made uſe of the Fooliſhneſs of Preaching, ſo he choſe for his Ambaſſadors, not the learned Diſputers of the World, but fooliſh, weak, illiterate Men, that by Things which in Appearance "are not, he might bring to nought thoſe that are." *Laſtly*, To lay Man lower yet, that "the Lord "alone might be exalted," he choſe not for his People ſuch as the World would have thought ſtood faireſt for Mercy, but he choſe, for the general, the moſt miſerable and contemptible of Mankind: "Not many wiſe, not many noble, not many "mighty are called; but GOD hath choſen the "fooliſh Things of this World to confound the "Wiſe."

3. Hence

3. Hence GOD ſhewed me, that it was to be expected, and was indeed inevitable, that a great Oppoſition ſhould be every where made to his Goſpel; that this Oppoſition would principally be by Pretenders to Wiſdom, and learned Men; that their Objections muſt be againſt all the Concernments of the Goſpel, the Matter, Manner, Means of it; all being oppoſite to their Expectations, and that therefore it was no Wonder to ſee ſome ſtumble at the Croſs, ſome at Preaching, ſome at the Preachers: that it was to be expected their Objections would be ſpecious, as being ſuited to the Wiſdom of Men, the natural Apprehenſion of all who were not brought to a Compliance with the grand Deſign of GOD. *Laſtly*, That it was impoſſible for any Man who was not brought to be a Fool in his own Eyes, to be wiſe in the Things of GOD, or to diſcern and approve of the Conduct of GOD in this whole Matter.

4. Upon this Diſcovery I was fully ſatisfied, That the Oppoſition of learned Men, and their Unſucceſsfulneſs in their Enquiries, was ſo far from being a juſt Prejudice to, that it was a ſtrong Confirmation of the Truths of Religion; and on the other hand, that tho' they were in the Wiſdom of GOD, hid from the Wiſe and Prudent, yet Babes might have a clear Diſcovery thereof, becauſe it had pleaſed the Father to reveal theſe Things to them.

5. Another common Objection, which had made at ſome Times a conſiderable Impreſſion upon my Mind, was, that the Scriptures are contrary to Reaſon. I ſhall juſt point at the Springs of my Relief.

Firſt, I was long before fix'd in a deep, rational Conviction, of the Shortneſs of human Knowledge, and that there was no Truth which we receive, whether upon the Evidence of Metaphyſical, Mathematical, or Moral Principles, or even on the Evidence of our

our Senſes, againſt which there lay not inſoluble Objections. Yet no Man queſtion'd thoſe Truths; nor though we endeavoured it ever ſo much, could we doubt of many of them. And as this was one of the moſt conſiderable Fruits of my Studies in Philoſophy, ſo it was of uſe to me many Ways; it made me ſee through the Vanity of that Pretence againſt the Truths revealed by GOD, That there lie unanſwerable Objections againſt them. This I plainly ſaw ought not to ſhake my Aſſent, if I found ſufficient Evidence for them; eſpecially as I was convinced 'twas reaſonable to expect more inextricable Difficulties, about Truths ſupernaturally revealed than others, ſince they lie farther out of our Reach. Therefore when any ſuch occurr'd, I was led rather to ſuſpect my own Ignorance than the Truths of GOD.

Secondly, GOD had before fix'd in me the Faith of his Incomprehenſibility, and fully convinced me, that I could not know him to Perfection; he let me ſee, that his Ways are not our Ways, ſo that I durſt not any more attempt, to meaſure him or his Ways by my ſhort Line, but in all Things I reſted in the Reſolution of his Word. To the Law and to the Teſtimony I brought all, and where that clearly interpoſed, my Soul was now taught fully to acquieſce in, and ſtand to its Determination.

Thirdly, When the Enemy ſtrongly attack'd any particular Truth, and I could not inſtantly ſolve his Objections, I was much relieved by a View of the multiplied Teſtimonies of the Word, all runing the ſame way. And when by conſulting Interpreters, eſpecially Criticks, I was darken'd rather than clear'd, I had recourſe to the Scope of the Words, and the plain Meaning that firſt occurr'd, with a humble Dependance on GOD for his Light.

Fourth-

Fourthly, If for a Time, by the ſubtle Perverſion of ſome Scriptures, I could not find the true Meaning of them; the Analogy of Faith ſtayed my Mind till I could recover thoſe particular Paſſages out of the Enemy's Hand. When GOD manifeſted himſelf to me, he gave me a View of his whole Deſign in the Revelation he had made of himſelf, and of the harmonious Conſent and Concurrence of all the Doctrines of the Goſpel, in promoting that Deſign. He ſhewed me likewiſe, how the End and the Means were ſo cloſely link'd together, that one of theſe Truths could not be overturn'd, but all the reſt would follow. Whenever therefore any of them was controverted, its Connexion with the other Truths, uniformly and plainly atteſted by the Current of Scripture, preſented it ſelf; and my Mind was ſatisfied this could not fall without they all fell together. This I take to be the Analogy of Faith, and herein I often took Sanctuary.

6. I before mentioned what a continual Bondage I was long in, through Fear of Death; I ſhall now give ſome Account of my Relief from this alſo.

Firſt, The Lord's Mercy manifeſted in Chriſt freed me from this Spirit of Bondage, and gave me a Taſte of the Liberty of the Sons of GOD. He in great meaſure removed the Grounds wherein I moſt feared it, *viz.* Sin the Sting of Death, and want of Evidence about the Reality of Things not ſeen.

Secondly, Whereas a natural Averſion to Death ſtill continued, and ſome Fear upon a near Proſpect of it, I was much relieved by GOD's Promiſe, that we ſhould "not be tempted above what we were able "to bear," eſpecially when I recollected my former Experience. I remember one Day in particular, I was oppreſt with Fear of Death, when GOD mer-

mercifully ſuggeſted to me, "Haſt thou not ſhrunk under the remote Proſpect of other Trials, and yet been carried through them? Why ſhouldſt thou diſtruſt him as to future Trials, who hath ſo often help'd thee in Time of Need?" I then conſider'd it is no way proper that GOD ſhould give his Grace before our Trial comes; but rather that he ſhould keep us humble and dependent by reſerving it in his own Hand, and teach us to ſubmit to his Wiſdom, as to the Meaſure and Time of performing his own Promiſes. And I have ever ſince reſted in this Faith, that "the Lord is a GOD of Judgment, "and that bleſſed are all they who wait on him;" not doubting either his Faithfulneſs as to the Accompliſhment of his Promiſes, or Judgment as to the right timing and meaſuring them, in proportion to our Neceſſities. Hereupon I reſt to this Day: I dare not ſay I am ready to die; I dare not ſay I have Faith or Grace ſufficient to carry me through Death; I dare not ſay I have no Fear of Death; but this I ſay, there is ſufficient Grace laid up for me in the Promiſe; there is a Throne of Grace to have recourſe to; and there is a GOD of Judgment, who will not with-hold it when it is really the Time of Need.

PART IV.

CHAP. I.

Of his Entrance upon the Miniſtry, and Behaviour at Ceres.

1. WHEN I was under the violent Strugglings before mentioned, I had laid aſide all Thoughts of the Miniſtry; for I could not entertain a Thought of preaching to others what I did not believe my ſelf. But now the Scene being changed, I was, after long Deliberation and fervent Prayer, determined to comply with my Mother's Deſire (who had devoted me from my Childhood to this Work) with the Advice of my moſt pious Friends, the Importunity of many others, and the Motions of my own Heart. For I had a lively Senſe of the ſtrong Obligation laid upon me, to lay out my ſelf in the Service of my good Maſter, and I thought the nearer my Employment related to him, the Happier it would be.

2. Accordingly on *May* 1. 1700. I enter'd into holy Orders, and *May* 5. began my Miniſtry at *Ceres*. From this Time he prepared his Sermons with much ſecret Prayer, for a Bleſſing thereon, both to himſelf and his Hearers. His Practice alſo was, exactly to review and remark his Behaviour in publick Duties; what Aſſiſtance and Enlargement of Heart he obtained, and what Concern for the

the Souls of his Hearers. When he fell ſhort it was Matter of Humiliation to him; when he was aſſiſted, of greater Gratitude and Watchfulneſs.

3. Knowing he was to watch over Souls, as one that muſt give Account, he had the Weight of this Charge much upon his Spirit: He therefore labour-ed to know the State of the Souls of his Flock, that he might be able to guide them according to their particular Caſes. In order thereto he was diligent in viſiting all the Families within his Pariſh, in inſtructing his People by catechizing, and in marking their Proficiency in the Knowledge of the Goſpel. Eſpecially, before Adminiſtring the Lord's Supper he converſed ſeverally with thoſe who deſired to partake thereof, to try what Senſe they had of real Religion; what Influence the Word of GOD had had upon them; and what Fruits of it were in their Hearts and Lives, that he might deal with their Conſciences accordingly.

4. Take an Inſtance of this in his own Words; *July* 8. 1703. "I have now ſpent about a Month "in Converſe with my People, and I obſerve the "few following Things:

Firſt, "That of three or four Hundred Perſons "there were not above forty who had not at one "Time or other been more or leſs awaken'd, tho' "with far the greater Part it came to no length; "whence it is plain, that GOD leaves not himſelf "without witneſs, even in the Boſom of his Ene-"mies, but ſooner or later ſo far touches the Hearts "of all Men, as will dreadfully enhance the Guilt "of thoſe, who put out the Light, and quench his "Spirit.

Secondly, "That ſome of thoſe whom it has plea-"ſed GOD to awaken by my Miniſtry, promiſe "more than Flowers, even Fruit; and that moſt "acknowledge, that the Word comes more near

"them

" them daily, which makes me aſhamed of my " own Negligence, and aſtoniſh'd at the Goodneſs " of GOD, who bleſſes my weak Labours not- " withſtanding.

Thirdly, " That though GOD may make uſe of " the Words of Man, in letting into the Meaning " of the Scriptures, yet 'tis ordinarily the very " Scripture-Word whereby he conveys any Com- " fort or Advantage."

5. Hearing about this Time of ſome who were much ſway'd by good People, in dark Steps of their Miniſterial Work, I was ſatisfied in the evident Clearneſs of the following Rules:

Firſt, That it is very dangerous to lay much Streſs on the Apprehenſions of the beſt of People, as to what may be Sin or Duty in Things that belong not to their Station; for the Promiſe of the Spirit's Teaching belongs not to them, as to what may concern a Miniſter's Station. Therefore, it is ſafer to deſire their Prayers, that GOD would, according to his Promiſe, diſcover to us what is our Duty, than to learn them to ſtep out of their Stations, and adviſe in Things that belong not to them.

Secondly, In conſulting others for Light great regard ſhould be had to the different Talents of Men; in Matters of Soul-exerciſe moſt regard ſhould be had to thoſe whom GOD has fitted with Endowments that way; in Matters of Government moſt regard ſhould be had to thoſe whom he hath fitted that way.

Thirdly, The holieſt Men are moſt likely to know GOD's Mind; but to know who are the holieſt, we muſt conſider, not only what Men's Behaviour, but what their Temptations are. For one in whom leſs appears may indeed have more Grace, than another who ſeems to have more; when the one is continu-

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ally plunged in Floods of Temptation, and the other is free from them.

Obſerve, *Fourthly*, That Miniſters are commonly more ſhaken about the Truths of Religion, than about their own State; but the People, more about their own State, than about the Truths of Religion. And as Miniſters are aſſiſted to clear the People as to what they are ſtraiten'd about; ſo are the People often enabled to help their Miniſters, as to what occaſions their Uneaſineſs. Thus they mutually excel and are excell'd, to humble both, and keep both in their Stations.

As to clearing up our Duty in doubtful Caſes, obſerve, *Laſtly*, That there is ever a Biaſs to one Way or the other; that we muſt ſeek to have this removed, and cry to GOD to bring our Hearts to an equal Willingneſs to take either or neither Way; that when this is attain'd we muſt uſe our beſt Reaſon, and take the Way that appears moſt proper, though ſtill crying to him, that he would put a Stop to us, if we be out of the Road. If he afford Light in any other particular Way we muſt uſe it, ſtill taking care, to ſeek Light ſoberly, to uſe it tenderly, and to be wary in the Application of it.

6. *July* 2. 1702. GOD about this Time giving me ſomewhat of a Revival from a long Deadneſs, I think my ſelf concerned to take Notice of the Means by which I obtained this Benefit. And, 1. It was ſignally promoted by Converſe with zealous Chriſtians. I found, that "as Iron ſharpeneth "Iron, ſo doth the Countenance of a Man his "Friend." 2. By ſome heavy Strokes laid upon me. 3. By terrible Providences to the Publick. 4. By ſome Papers ſeaſonably brought to my Hands, containing the Exerciſe of ſome real Chriſtians, wherein I ſaw how far ſhort I was of them, and

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alſo not a few of the Cauſes of my ſadly wither'd and decay'd State. 5. By ſome Diſcovery of the Vanity of my ſweeteſt Enjoyments. And, Laſtly, By GOD's leading me to ſome Subjects, which I choſe for others, but wherein I found my own Caſe remarkably touch'd.

7. *March* 11. 1705. I was far out of Order; "Lord pity and ſhine upon me." At Night I was ſomewhat refreſh'd in Family-Worſhip. In Meditation hereon I ſaw Unbelief was the Root of all my Miſery. I was broken on account of it; I cried to GOD for Relief, "O manifeſt thy ſelf to my "Soul!" I was much grieved, that at a Time when ſo many ſtrange Evils abound, there ſhould be ſo ſtrange a Stupidity on my Spirit, that I could not mourn for the Diſhonour done to GOD. I cried for a Spirit of Supplication and Repentance.

8. *April* 17. 1705. I was much diſorder'd in Body; but about ſeven at Night I was a little relieved. Yet bowing my Knees to Prayer I was full of Perplexity; the Lord hid himſelf, and my Spirit was overwhelmed; but meeting with that Scripture, "Having therefore, Brethren, boldneſs, to "enter into the Holieſt by the Blood of Jeſus, by "a new and living Way which he hath conſecra-"ted for us, through the Veil, that is to ſay, his "Fleſh," I found my Mind compos'd; but, O, that it were with me as in Months paſt!

9. *July* 5. GOD ſhewed me the Evil of neglecting a diſtinct Exerciſe about the Guilt of Sin; hereby the Senſe of it was impaired, and therewith the Senſe of the Want of ſpiritual Strength. Hence the Commerce with Chriſt, for Light, Forgiveneſs and Strength, was leſs carefully carried on: Which being the great Means of endearing Chriſt, and keeping up Livelineſs in all Duty, Wearineſs in Duty,

Duty, and Averſion thereto inſued, with a general Heavineſs and Deadneſs of Spirit. Bleſſed be the Lord who hath ſhewed me the Root of all; who hath again ſhined on me in Duty, compoſed and ſatisfied my Heart, and refreſh'd and ſweeten'd my Soul, with a View of his Glory in Chriſt Jeſus.

10. *Feb.* 24. 1706. Being the Lord's Day, I was ſore ſhaken in the Morning about the Truths of GOD, but came to Peace as to what I was to preach, in three Things. "Lord, thou haſt fully ſatisfied "me," that, 1. All other Courſes to Satisfaction in our great Concern, beſides that of the Goſpel, are utterly vain and unſatisfactory. 2. That ſuppoſing the Truth of the Goſpel, there is a plenary Security as to all I can deſire in Time or in Eternity. And, 3. That it can be only the wretched Unbelief of my Heart that makes me ever heſitate concerning the Truth of it, ſeeing I have full Evidence for it, far beyond what in other Things would abſolutely cut off all Heſitation. I will look then for Faith to the Author of it: Lord, I believe! help thou mine Unbelief! Thou haſt ſo fix'd me in the Belief of theſe three Truths, that no Temptation hath been able to ſhake me.

11. In the Spring, 1707. Some of the Followers of Mrs. *Bourignon* coming into his Pariſh, he labour'd to guard his People againſt the Infection of their ſpecious Errors. A ſhort Account whereof he gives in the following Words:

April 20. 1707. This Day the Lord directed me to ſtrike at the Root of the prevailing Deluſion, in Oppoſition to which I taught,

Firſt, That true Holineſs will not admit of leaving out ſome Duties, whereas theſe Devotees, while they withdraw from the World, omit the unqueſtionable Duties both of general Uſefulneſs among Men, and of Diligence in their particular Callings.

Secondly, That Holineſs conſiſts not in a ſtrict Obſervance of Rules of our own Invention, ſuch as moſt of theirs are.

Thirdly, That whatever Holineſs thoſe profeſs, who neglect the Ordinances of GOD, none can reaſonably conclude, that they are in any thing influenced by the Authority of the Lord Jeſus, for the ſame Authority binds to the one as well as the other.

Laſtly, That the moſt effectual Inducement to univerſal Obedience, is a Senſe that our Sins are forgiven us, ſtill kept freſh upon our Souls, and a conſtant Improvement of the Blood of Chriſt by Faith.

12. *Jan.* 11. 1708. In the Morning I aroſe greatly indiſpoſed with a Looſeneſs. Before Church I was ſomewhat reliev'd, but immediately after Sermon, ſeiz'd with Vomiting. Lord, lead me to ſome ſuitable Improvement.

Jan. 12. Was a Day I ſet apart for examining the State of my Soul; chiefly on theſe Heads. 1. Are daily Sins, and Sins of Infirmity, ſearch'd, obſerv'd, weigh'd, mourn'd for? And do I exerciſe Faith diſtinctly, in order to the Pardon of them? 2. Does the Impreſſion of the Neceſſity and Excellency of Chriſt's Blood decay? Are the Experiences of its Uſe and Efficacy diſtinct as before? 3. Am I Formal in Worſhip? In Secret, Family Publick Prayer? Deſiring Bleſſing on Meat, returning Thanks? Meditation and Reading? 4. Is there due Concern for the Flock? Singleneſs and Diligence in Miniſterial Duties, Prayers for them? *&c.* 5. Is there Sympathy with afflicted Saints and Churches? 6. Is the Voice of the Rod heard, calling to Deniedneſs to Relations, even the deareſt? Deniedneſs to the World? To Life? Preparation for Death? Spirituality in Duty?

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Jan. 1709. In ſecret I look'd up to GOD, and review'd the State of my Soul ſince *Jan.* 1708. Theſe Queries have not been, alas! regarded as they ſhould. Is not the Deſign of my preſent Diſorder, to rebuke for this? Is it not a Rebuke for Want of Faithfulneſs in my Station, that I am now put to ſilence?

13. Yet I have receiv'd many Mercies this laſt Year: Tho' GOD hath chaſtiſed me, yet he has ſpared me. When my Work call'd for it, he has renew'd my Strength: He gives a Proſpect of Relief in my worldly Affairs. Not indeed, all at once; This might make me depend no more, or turn ſlack: Nor till I have been long exerciſed with Difficulties; this ſerves to humble and keep me ſober. And leaſt all this ſhould not do, he holds the Rod over my Head. O the Goodneſs and Wiſdom of GOD!

I have receiv'd too, many Spiritual Mercies. GOD has kept me from Deſponding, tho' my Diſtemper leads to it. I have not been careful as to Events: Nor yet ſecure and unconcern'd, but deſirous to learn, while I was chaſten'd. Even when he hid his Face, I have been kept compoſed and watchful: And ſometimes I have had the Light of his Countenance.

14. *Oct.* 12. 1709. Being ſeized with a violent Flux and Griping, yet GOD kept me ſubmiſſive, without repining; and brought me to commit the Diſpoſal of all to him, crying for a Removal of any Averſion to his Will. And as to my Miniſtry, tho' I felt much Remorſe for the Want of Wreſtling with GOD for the Succeſs of his Word among the People, yet it was refreſhing that I durſt ſay in the Sight of GOD, that I was really concern'd to know the Truth; that I kept back none which might be profitable for them; that I preach'd what

I reſolv'd to venture my Soul on, and that I deſired to preach home to their Conſciences.

CHAP. II.

Of his Marriage and Conduct in his Family.

1. WHEN GOD convinced me, that it was not meet I ſhould be alone, he alſo clearly convinced me, that "a prudent Wife is from the "Lord." I look'd therefore and cried to, and waited on him for Direction, with that eminent Freedom and Preparation of Heart, which gave a fix'd Hope, he would incline his Ear, and bleſs me in my Choice.

2. The Command, "Be not unequally yoked "with Unbelievers," was ſo ſtrongly impreſt on my Soul, that no Proſpect of outward Advantage could have ſway'd me to chuſe one void of the Fear of GOD. But whether to chuſe on the Teſtimony of others, or from perſonal Acquaintance, I could not eaſily determine.

3. At laſt inclining (from too great a Dependance on my own Underſtanding) to think a perſonal Acquaintance neceſſary, (tho' I knew but few of that Sex) I pitch'd on one who appear'd more ſuitable to me than any other I was acquainted with. She wanted not ſeveral Things which I diſlik'd; but theſe I hoped might be removed. And ſhe falling at that time under ſome unuſual Concern about Religion, which ſhe imparted to me, it look'd like a Providential Clearing of the Way; on which, I too haſtily proceeded in the Propoſal. Yet I never durſt pray abſolutely for Succeſs, but had great Freedom

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in praying that GOD would direct: And that if it were not for my Good, my Way might be hedged in, and my Deſign effectually diſappointed. Meanwhile ſhe carried on an Intrigue with another, to whom ſhe was ſoon after clandeſtinely married.

4. Another Marriage was propoſed to me ſometime after. In the beginning of this Affair, *March*, 1700. I was confident to meet with a Diſappointment; whereon I reſolv'd to quit it, and did ſo for ſome time. But GOD, by one Means or other, broke all my Deſigns of turning away. He viſibly interpoſed his Providence, gave me freſh Opportunities, directed me to Means I had never before thought of, and reconciled thoſe to it, from whom I fear'd and expected the ſtrongeſt Oppoſition.

5. Yet after I had the greateſt Encouragement to proceed, I met with Diſcouragements again: This was follow'd by a new Encouragement when I leaſt expected it: And by this Variety of Succeſs, I was kept low as to my Thoughts of my ſelf, and wholly dependant on GOD for the Event.

6. *Dec.* 13. This Forenoon I ſet apart for Prayer: And being to addreſs GOD with regard to my Propoſal of Marriage, I began the Work with an Enquiry into my own State, knowing that one unacquainted with Chriſt, has no Reaſon to expect an Acceptance in Prayer. Upon this Enquiry, I found,

Firſt, With reſpect to GOD, I was under a full Conviction, "that Life is in his Favour," nay, "that his Loving-Kindneſs is better than Life it ſelf:" That any Intereſt in his Favour is utterly impoſſible, without reſpect had to a Mediator? GOD being holy, I unholy; GOD a conſuming Fire, I a Sinner meet to be conſum'd: That GOD out of meer Love has been pleaſed to ſend into the

World Jeſus Chriſt, as the Mediator thro' whom Sinners might regain his Favour.

Secondly, With reſpect to Chriſt, notwithſtanding the frequent Prevalency of Sin againſt Light, Reſolutions, Vows, Strivings and Prayer, yet has nothing been able (ſince it was firſt given me,) to ſhake my full Conviction of the following Particulars: That Jeſus Chriſt is ſuch a Saviour as it became the Goodneſs, Juſtice, Wiſdom, and Power of GOD to provide; and ſuch as became the Deſires and Needs of Sinners, as being ſufficient "to ſave "all that come to GOD thro' him, and that to the "uttermoſt, his Blood being able to cleanſe from "all Sin," his Power to ſubdue all Things to himſelf, and his Spirit to lead into all Truth: That I need him in all his Offices; there being no Time when I durſt once think of parting them; GOD knows that my Heart is as much reconciled to his kingly as to his prieſtly Office, and that it would for ever damp me, had he not a Power to captivate every Thought to the Obedience of himſelf: that all my Hope of Freedom from that Darkneſs which is my Burden, is from Chriſt's prophetical Office; and my Hope of Freedom from the Guilt and Power of Sin, ariſes from his prieſtly and kingly Offices. In one Word, I have no Hope of any Mercy in Time or Eternity but thro' him. 'Tis thro' him I expect all, from the leaſt Drop of Water to the immenſe Riches of his Glory.

Thirdly, With reſpect to his Law, notwithſtanding my frequent Breaches of it, I dare take GOD to witneſs, that I count all his Commandments concerning all Things, to be holy, and juſt, and good, inſomuch that I would not deſire any Alteration in any, and leaſt of all in thoſe which moſt croſs my Inclinations: That I deſire inward, univerſal Conformity to them all, and that in their ſpiritual Mean-

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ing and Extent, as reaching all Thoughts, Words, and Actions, and even the minuteſt Circumſtances of them. Laſtly, that ſince the Commencement of this Affair particularly, I have ſeen a peculiar Beauty in the Law, as exemplified in the Life of our Lord; more eſpecially in his abſolute Submiſſion to the Divine Will, even in thoſe Things which were moſt contrary to his innocent Nature. And tho' I could ſcarce reach this Submiſſion at ſome Times, yet I earneſtly deſir'd it, I look'd upon it as exceedingly amiable, and condemn'd my ſelf, ſo far as I came ſhort of it.

7. As to the Whole, my Spirit was in a calm and compoſed Frame: But, contrary to my poſitive Reſolution, and under Fears of a Refuſal, I was carried out to be more peremptory than uſual as to the Succeſs. Yea, now, when I was in the moſt ſubmiſſive Frame, I was more peremptory as to the Event, than when my Heart was moſt eagerly ſet upon it.

8. *Jan.* 17. 1701. Was a Day ſet apart by us both, to be kept with Faſting and Prayer, for obtaining a Bleſſing on our Marriage. I began it with Prayer, wherein I endeavour'd to trace back Sin to my very Infancy. Lord, I have been in all Sin: Not one of thy Commands but I have broken in almoſt all Inſtances; ſave in the outward Acts, and from them, O Lord, only thy free Grace reſtrain'd me.

I now again ſolemnly devoted my ſelf to him, in this new Relation I was to enter upon; beſeeching that he would not contend with either of us, for the Sins of our ſingle Life; that he would make us holy, and bleſs us in this new State, fitting us every way for one another. In my ſecond Addreſs to GOD by Prayer, he gave me much Sweetneſs and

Enlargement (bleſſed be his Goodneſs) in reference to that Particular, for which I ſet apart this Day. When "he prepareth our Heart to pray, his Ear "hearkeneth thereto."

This Day I again ſearch'd into my State, and found theſe Evidences of the Lord's Work in my Soul: 1. He hath given me by his Spirit ſome Diſcovery of the innumerable Sins of every Period of my Life, and eſpecially of the Root of all, the inexpreſſible Corruption of my Nature. 2. He has diſcovered to me the Vanity of all thoſe Reliefs Nature leads to, with regard to the Guilt of Sin; He hath made me ſee, that my own Works cannot ſave me, and I hope taken me off from reſting upon them; for under Trouble occaſion'd by Sin, nothing but Chriſt could quiet me: The View of my own Works only encreas'd it. And GOD when he aſſiſted me moſt therein, ſo guarded me againſt this, that he then always open'd my Eyes to ſee a World of Sin in them: inſomuch that I have as earneſtly deſired to be ſaved from my beſt Duties, as ever I did from my worſt Sins: And whenever my Heart inclined to lay ſome Streſs on Duties ſpiritually performed, GOD ſtir'd up in my Soul a holy Jealouſy over my Heart in this Particular. 3. As to the Power of Sin, he hath brought me to an utter Deſpair of Relief, from my own Prayers, Vows or Reſolutions. 4. He hath pleaſed to determine me to chuſe the Goſpel Way of Salvation, by reſting on Chriſt for Righteouſneſs, Sanctification and Redemption; as a Way full of admirable Mercy and Wiſdom; a Way of great Peace and Security to Sinners, and beſt ſuited to give Glory to GOD. Upon theſe Grounds, I conclude, that the Lord hath wrought Faith in me, and will therefore compleat my Salvation; and becauſe he hath determined me to

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chuſe him, therefore, I dare call him, my GOD, my Saviour, my Sanctifier.

On *January* 23. 1701. he was accordingly married at *Edinburgh*, to *Janet Watſon*, Daughter of Mr. *David Watſon*, of *St. Andrews*. By her he had nine Children, three Sons and ſix Daughters, of whom one Son and five Daughters ſurviv'd him.

8. In *March*, 1705. his then youngeſt Child fell into a languiſhing Illneſs: Concerning whom he writes thus: "*April* 11. my Child died: Bleſſed be "GOD, I have had a Child to give at his Call, and "bleſſed be the Lord, that he helped me to give "her willingly."

In *March*, 1712. his Son *George* fell ill: I had often, ſays he, given all my Children up to GOD, and now it pleaſed him to try me in the tendereſt Point, whether I wou'd ſtand to my Reſignation. I cou'd not find Freedom in asking for his Life, but much, in crying for Mercy for him. Yet I cannot ſay, but the Burden was great upon me, till communing with a Friend about the State of the Church and Religion, Concern for GOD's Intereſt got the Aſcendant over that for my own, and from that Time I found Comfort: And the nearer he was to his End, the more looſed I was from him, and the more chearful was my Reſignation: So that before his Death, Prayers were almoſt made up of Praiſes, and he was ſet off with Thankſgiving.

CHAP. III.

Of his Removal to St. Andrews.

1. THE Place of Profeſſor of Divinity in the Univerſity of *St. Andrews* being vacant in *December*, 1709. her Majeſty's Patent was procured for him; upon which, he made the following Reflections: "This ſeems to be of the Lord, for it "was without ſo much as a Thought in me; yet "were all Obſtructions remov'd, all Attempts for "others croſs'd, and my Spirit ſo held that I durſt "not oppoſe it, but was obliged to ſubmit to the "Deſires of thoſe who were the moſt competent "Judges.

2. Accordingly *April* 26. 1710. he was by the Principal of the College admitted into his Profeſſorſhip. But he enjoy'd little Health in that Office: For in the beginning of *April*, 1711. he was ſuddenly ſeiz'd with a violent Pleuriſy, which oblig'd his Phyſicians to take from him a large Quantity of Blood; and tho' he was relieved from that Diſeaſe, he never recover'd his Strength, by reaſon of the Indiſpoſition of his Stomach, and frequent Vomitings. Hereupon enſued in the following Winter, a Coldneſs, Swelling and Stiffneſs in his Legs, with frequent and very painful Cramps. But beſides his bodily Illneſs, the Grievances of the Church did not a little add to his Trouble: Eſpecially the impoſing the Oath of Abjuration upon Miniſters, which he feared might have fatal Effects, from the Difference of their Sentiments, concerning the Lawfulneſs of it. His Advice upon it was, that after all due Information, every one ſhould act according to the Light he had. But what he moſt of all inculcated was, that their differing about the Meaning of an

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Expreſſion therein, gave no juſt Ground for any Alienation of Affection, much leſs for Separation, either among Miniſters or People.

CHAP. III.

Of his Death.

1. ON *Wedneſday, Sept.* 17. (and ſome Days preceeding) he was under great Trouble of Mind; and a Friend asking him that Morning, How he had reſted in the Night? He anſwer'd, "Not well. I have been this Night ſore toſs'd "with the Thoughts of Eternity. I have been "thinking on the *Terribilia Dei* *, and all that is "difficult in Death to a Chriſtian. All my Ene-"mies have been round about me. I had a great "Conflict, and Faith was like to fail. O, that I "may be kept now in this laſt Trial, from being "an Offence to his People!"

In the Afternoon, when ſome of his Brethren viſited him, he ſaid, "I am but young, and of "little Experience, but this Death-bed now makes "me old; therefore I uſe the Freedom to exhort "you to Faithfulneſs in the Lord's Work. You "will never repent this. He is a good Maſter. I "have always found him ſo. If I had a thouſand "Lives I ſhould think all too little to be employ'd "in his Service."

2. *Thurſday, Sept.* 18. Being asked in the Morning, How he was? he ſaid, "O what a terrible "Conflict had I Yeſterday! But now I may ſay, "I have fought the good Fight, I have kept the

* *i. e.* The terrible Things of GOD.

" Faith. Now he hath put a new Song in my " Mouth. Praiſe, Praiſe is comely for the Up- " right. Shortly I ſhall have another Sight of GOD " than ever I had, and be more fit to praiſe him " than ever. O the Thoughts of an incarnate " GOD are ſweet and raviſhing! And, O! how " do I wonder at my ſelf that I do not love him " more! that I do not admire him more! O that I " could honour him! What a Wonder that I en- " joy ſuch Compoſure under theſe Pains, and in " view of approaching Death. O, what a Mercy, " that I have the Uſe of my Reaſon, till I have " declared his Goodneſs to me!"

To his Wife he ſaid, " He came to me in the " third Watch of the Night, walking upon the " Waters; and he ſaid to me, I am *Alpha* and " *Omega*, the Beginning and the End: I was dead, " and am alive, and live for evermore, and have " the Keys of Death and Hell. He ſtill'd the " Tempeſt of my Soul, and there is a ſweet " Calm."

When deſired to be tender of his Health, he ſaid, " I'll ſtrive to laſt as long as I can. I have no " more to do with my Time, but to ſpend it thrif- " tily for the Glory of GOD." Then he ſaid, " I ſhall ſee my Redeemer ſtand on the Earth at " the laſt Day. But before then, I ſhall ſee the " Lamb in the Midſt of the Throne. O, it will " be a glorious Company, the Spirits of juſt Men " made perfect, and Jeſus the Mediator of the " New Covenant! O, for Grace! Grace to be " patient to the End!"

Then he deſired a Miniſter to pray.

After Prayer he call'd for a little Water to waſh his Eyes, and ſaid, " I hope to get them waſhed, " and made like Doves Eyes, and then farewel " Sin, farewel Sorrow!"

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Then taking ſome Refreſhment, he ſaid, "I get "Sleep from him, and Food from him; and I "ſhall get himſelf. My Fleſh and my Heart fail-"eth; but GOD is the Strength of my Heart, and "my Portion for ever."

Seeing his youngeſt Child, he ſaid to her, "Mady, "my Dear, the Lord bleſs you; the GOD of your "Father, and of my Father, bleſs you; the GOD "that fed me all my Life; the Angel that redeem-"ed me from all Evil, bleſs you, and the reſt, "and be your Portion; that is a good Heritage, "better than if I had Crowns and Scepters to leave "you. My Child, I receiv'd you from him, and "I give you to him again."

To his Wife he ſaid, "My Dear, encourage "your ſelf in the Lord; he will keep you, though "you even fall into Enemies Hands." And then, declaring his Willingneſs to part with his deareſt Relations, he ſaid, "This is the Practice of Reli-"gion, to make uſe of it when we come to "the Pinch; this is a Leſſon of practical Divi-"nity."

When the Phyſician came, he ſaid, "Doctor, "as to this Piece of Work, you are near an End "of it, GOD be with you, and perſuade you to be "in earneſt. I return you Thanks for your Dili-"gence. Is my Pulſe low? I am well pleaſed it "is. I would have been content to have been "away long e'er now; a few Strokes more, and "Victory, Victory for ever, through the Captain "of our Salvation."

"Now get Acquaintance with GOD. The "little Acquaintance I have had with GOD within "theſe two Days, has been better than ten Thou-"ſand Times the Pains I have been at all my Life "about Religion. 'Tis good to have him to go to, "when we are turning our Face to the Wall.

" He is known in *Sion* for a ſure Refuge, a very " preſent Help in trouble."

" What a ſtrange Hardneſs is in the Hearts of " Men? But whether they will hear, or whether " they will forbear, 'tis our Duty to ſpeak; and " when we are dead and gone, what we ſpoke in " the Name of the Lord, may take hold of " them."

To his eldeſt Child he ſaid, " Ah, *Margaret*, " you ſeem ſometimes to have Convictions from " GOD. Beware of them; they are the moſt " dangerous Things you ever meddled with. Each " of them is GOD's Meſſenger: And if you deſpiſe " the Meſſenger of GOD, he will he aveng'd of " you."

To a Miniſter who came in he ſaid, " I am " waiting for the Salvation of GOD." He an- " ſwered, " If the Lord would ſpare you, it wou'd " be a Mercy to this Place." He replied, " What " can a poor Wretch ſignify? I cou'd do nothing: " I ſignify nothing, But, I'll tell you, Brother, " What I have thought of long; I fear, from the " taking off of the Servants of GOD at this Time, " that there is like to be a general, overflowing " Conſumption, running over not only this, but " all the reform'd Churches."

To the Apothecary he ſaid, " Study Religi- " on in Youth; When you come to be as I am, " you will find no Comfort without it. I give " you this as a ſolemn Warning from GOD; if " you come to be harden'd by frequent Sight of " Men in my State, you may come to be harden'd " for ever."

To three Miniſters he ſaid, " My dear Brethren, " it is purely from a ſincere Love to you, that I " preſume to ſay, when GOD helped me to Dili- " gence in Studying and Meditating, I found him

" then

" then remarkably ſhining upon me. There is " nothing to be had with a ſlack Hand. You are " in an evil Day. However, be faithful, and GOD " will ſtrengthen you for his own Work, if you " are faithful therein. You cannot, 'tis true, bring " all Perſons to the Lord; but you may make " their Conſciences, will they, nill they, ſpeak for " the Lord.

" I repent, continued he, I did not more for " him; but I have Peace in it; what I did, I did " in Sincerity: He accepts of the Mite. It was " the Delight of my Heart to preach the Goſpel, " and it made me ſometimes neglect a frail Body. " I deſired to decreaſe, that the Bridegroom might " increaſe, and to be nothing, that he might be " all. And I rejoice in his Highneſs.

" Brethren, this is Encouragement to you to " try and go farther. Alas! I have gone no length; " but would fain have gone farther: The Hand of " the Diligent maketh rich. Much Study, much " Prayer, Temptations alſo, and diſtinct Delive- " rances from Temptations, are uſeful Helps. I " was fond enough of Books; but I muſt ſay, " what GOD let me ſee of my ill Heart, was of " more uſe than all my Books." One ſaid, " This " is to believe and therefore to ſpeak. He replied, " The Lord help me to honour him. I deſire no " more. O that I had the Tongues of Men and " Angels to praiſe him. I hope ſhortly, to get a " Will to anſwer my Duty, and Ability to anſwer " my Will. O to be helped ſo, and to fear al- " ways! How ſoon ſhould I fall, if he withdrew! " But do not ſtumble, Sirs, tho' I ſhould be ſha- " ken. The Foundation ſtandeth ſure."

When adviſed to be quiet a little, he ſaid, " How ſhould a Man beſtow his laſt Breath, but " in commending the Lord Jeſus Chriſt, GOD

" clothed

" clothed in our Nature, dying for our Sins!" And when again, preſt to be tender of his Body, he ſaid, " O but my Heart is full!" And then deſiring a Miniſter to pray for him, he ſaid, " Pray " that GOD may have Pity on a weak thing, that " is not able to bear much in the Conflict!"

To two other Miniſters he ſaid, " Above all " ſcan your own Hearts, and make uſe of what " Diſcoveries you get there, to enable you to dive " into Conſciences, to awaken Hypocrites, and to " ſeparate the precious from the Vile; and to do it " with that Accuracy, and Caution, as not to make " ſad the Hearts which GOD hath made glad!

" With reſpect to the Difference which this Oath " is like to make among Miniſters, with the great- " eſt Earneſtneſs I ſay, when ever it begins, remem- " ber, Difference is a hot Thing; there muſt be " Condeſcenſion, Tenderneſs and Forbearance. " We muſt not fly at the Ball. Whatever Appre- " henſions I have, of ſome Miniſters not acting " conſcientiouſly, and preaching in ſuch a Way as " may do hurt; yet I would ſpeak tenderly, and " act tenderly toward them. Let there be much " of the Forbearance and Meekneſs that is in Je- " ſus. Follow Peace; Peace is worth much: " wound not our Church among her Enemies. " The deadly Evil which I fear will ruin all, is, " Coldneſs and Indifferency. Many ſeem to try, " how far they may go without being loſt; but " the Chriſtian's Rule is, to ſtand at a Diſtance."

To him who had ſucceeded him in the Pariſh of *Ceres*, he ſaid, " That People were my Choice, to " whom, with much Peace and Pleaſure, I preach- " ed, as I could, tho' not as I ſhou'd, the Goſpel " of Chriſt. Tho' I own, that in all things I have " ſinn'd exceedingly before the Lord, yet I have " Peace, in that with much Concern I aim'd at

" leading

" leading them to the Lord Jeſus. Tell them, " that I die rejoicing in the Faith and Profeſſion of " what I often preach'd to them, under a low State " of Body. Tell them, that the Goſpel I preach'd " to them, if they receive it not, will be a Wit- " neſs againſt them. We are, like our Maſter, " ſet for the fall and riſing again of many. And " if we can do no more, yet if we be faithful, they " ſhall know, that a Prophet hath been among " them."

In the Night-Time he ſaid " this growing Weak- " neſs of my Eyes, is a Sign of a Change approach- " ing. If he ſhut my Eyes, he will open my " Eyes; Eyes no more to behold Vanity. But I " ſhall behold him in Righteouſneſs, and when I " awake, I ſhall be ſatisfied with his Likeneſs!"

Afterwards he ſaid, " If this be the laſt Day of " my Conflict, I would humbly deſire of the Lord, " that he would condeſcend, to be tender to one " that loves his Appearing: That as he has dealt " wonderfully with me hitherto, ſo he may deal " tenderly with me even to the end, in looſing " the Pins of my Tabernacle, and helping me to " honour him by a compoſed Reſignation of my " ſelf into his Hands."

Finding ſome Sweat on his Face, he ſaid, " I " fancy a greater Change is near. I can com- " poſe my ſelf; I bleſs his Name. I know not " how it comes to paſs, that one who has met " with ſo much of GOD, ſhould be ſo unthank- " ful as to doubt him in the leaſt! O what an evil " Heart of Unbelief have I! O that I ſhould yet " have ſuch an Enemy in my Boſom!

When one ſaid, " Sir, I think you have need of " Reſt," he anſwered, " I have no need of Reſt, " were it not to put me in Caſe, to finiſh my " Courſe with Joy. Lo, here the Power of Chriſt's

" Death

" Death, and the Efficacy of his Reſurrection! I " find the Advantage of one at the Right-Hand of " GOD, who is able to ſave to the uttermoſt! " That is the Sight I long for: He will but ſhut " my Eyes, and open them in Glory. To have " my Soul entirely ſubmiſſive to him in all Things, " that is my Deſire. And ſo it will be ſhortly; " then never will there be a reluctant Thought, " never one more eſtranged Thought from GOD!

To one who ask'd, if he was not faint, he anſwered, " I am not faint, I am refreſh'd as with " Wine. O there is a ſweet Calm in my Soul. " My Deſires are towards him, and the Remem- " brance of his Name. Remember him! Why " ſhould I not remember him, that remembred me " in my low Condition: He paſs'd by and ſaid, live! " And when he ſays, he gives Life."

He then deſired to have read the former Part of the Firſt Chapter of the ſecond Epiſtle to the *Corinthians*. And after the *9th* and *10th* Verſes were read, " We had the Sentence of Death in " our ſelves, that we ſhould not truſt in our ſelves, " but in GOD which raiſeth the dead: Who deli- " ver'd us from ſo great a Death, and doth deliver, " in whom we truſt that he will yet deliver us:" he ſaid, " Now there 'tis all. GOD hath delivered " me, and I truſt that he will deliver me, and " bruiſe Satan ſhortly under my Feet, and I ſhall " get the Victory over the cunning World, and " the deceitful Heart. Many a weary Day have I " had with my Unbelief! If I had had Faith to be- " lieve Things not ſeen, to believe that my Hap- " pineſs lay not in Things Temporal but Eternal; " If I had had Faith's abiding Impreſſion realizing " theſe Things, I ſhould not have known how to " abide out of Heaven a Moment."

When

When he was desired to sleep, he answer'd, "Those, I am going to sleep not Day nor Night, "but cry, Holy, Holy, Holy! They that wait "on the Lord will renew their Strength, and "mount up with Wings as of an Eagle. I can-"not get my Heart in a right Tune, as I would "have it; but it will be so in a short Time." After he had lain still a little, one said, "You "have not slept." He answer'd, "No; I had "much Work; but blessed be GOD, pleasant "Work!

Afterwards when his Wife ask'd how he was, he said, "My Dear, I am longing for the Salva-"tion of GOD, and hastening to it." Then see-ing her very sad, he said, "My Dear, encourage "your self; here is a Body going to Clay, and a "Soul going to Heaven; where I hope you are to "come."

3. *Friday, Sept.* 19. About five in the Morning, when he was desired to try if he could sleep, he an-swered, "No, no: Should I lie here altogether use-"less? Should I not spend the last of my Strength, "to shew forth his Glory?" He then held up his Hands (which were much swell'd) and said, "Lame Hands, and lame Feet! But see a lame "Man leaping and rejoicing!"

Feeling some Pain, he said, "This is one of the "Fore-runners of the Change, the great Change. "O when shall I be admitted to see the Glory of "the higher House? Instead of that cloudy Light "of a created Sun, to see that clear and perfect "Glory?"

After some Time's Silence, he took leave of his Wife and Children, saluting and speaking to them all, one by one. Then he said, "A kind and af-"fectionate Wife you have been to me. The "Lord bless you, and he shall bless you." To a

Minister

Miniſter that came in he ſaid, "Brother, I am "upon a Piece of trying Work. I am parting "with my Wife and Children. I am reſolv'd, I "bleſs his Name; tho' I have had one of the "beſt of Wives, yet ſhe is no more mine, but the "Lord's."

Then to his Son he ſaid, "GOD bleſs the Lad, "and let my Name be named upon him. But O, "what is my Name? Let the Name of the Lord "be named upon him. Tell the Generation fol- "lowing, how good GOD is, and hand down this "Teſtimony."

After that, he ſpoke to his Servants and ſaid, "My dear Friends, make Religion your Buſineſs. "I charge you all, beware of graceleſs Maſters; "ſeek to be with them that fear the Lord."

Then he ſaid, "Here's a Demonſtration of the "Reality of Religion; that I a poor, weak, timo- "rous Man, once as much afraid of Death as any: "I that have been many Years under the Terrors "of Death, come now, in the Mercy of GOD, "and by the Power of his Grace, compoſedly and "with Joy to look Death in the Face. I have "ſeen it in its Paleneſs, and in all its Circumſtan- "ces of Horror. I dare look it in the Face in its "moſt ghaſtly Shape, and hope within a while to "have the Victory."

He then ſaid to ſome Miniſters, "My Brethren, "I have been giving up my Wife and Children to "GOD. I am upon the Wing for Eternity; but "Glory to GOD, I know in whom I have be- "liev'd."

Then he ſaid, "Dear Brethren, will you ſpeak "a Word to one that longs to hear of him? O I "love to hear the Goſpel, I love to preach it: "'Tis a joyful Sound, a ſweet Sound. I love to "hear of his Name. His Name is as Ointment

"poured

" poured forth. I loved to live preaching Chriſt;
" and I love to die preaching Chriſt."

After that he ſaid, " Brethren, I take this Op-
" portunity, to acknowledge your Tenderneſs to
" me, who am moſt unworthy of it in many re-
" ſpects. I can ſay, I deſired to live in love with
" you, and bleſs GOD, there was Harmony a-
" mong us. The Lord bleſs you, and your La-
" bours: The Lord himſelf multiply Bleſſings on
" you and your Families, and ſupport you againſt
" all Diſcouragements. Then to one of them he
" ſaid, " My dear Friend, ſhew Kindneſs to my
" dear Wife and Children. I recommend her to
" your Care; ſhe has been the Friend of my Bo-
" ſom, the Wife of my Youth, a faithful Friend."
Afterward he ſaid, " Let Patience have its perfect
" Work. My Soul longs more than they that
" wait for the Morning. Lord Jeſus make haſte,
" until the Day break and the Shadows flee a-
" away!"

4. After this, at his Deſire, a Paper was read over, which he had dictated ſome Days before. This he own'd before ſeveral Witneſſes, and deſired them to atteſt it. The Tenor whereof follows.

Having before ſo diſpos'd of my worldly Concerns, as I judged expedient for my Family; I thought my ſelf bound, moreover, by this latter Will, to declare my Sentiments as to Religion; being through the Mercy of GOD, in the full and compoſed Exerciſe of my Reaſon, altho' very weak in Body—

Firſt, then, I acknowledge, I came into the World, a defiled Branch of Apoſtate *Adam*, under the Guilt of his Sin, and tainted with the Pollution of Sin derived from him; having a Heart full of Alienation from, and Enmity againſt GOD; in a Word,

a Child

a Child of Wrath, an Heir of Hell. And long did I follow the Bent of this corrupt Nature, going on from ill to worſe: Indeed I had ruined my ſelf, and could do nothing for my own Recovery: And muſt have been everlaſtingly loſt, if GOD in tender Mercy had not look'd upon me.

I muſt on the other Hand, bleſs GOD who caſt my Lot in a Land where the Goſpel of Chriſt is revealed: Who ſo order'd it, that I was born of religious Parents, and by them was ſeriouſly devoted to him. And whereas I early ſubjected my ſelf to other Lords, I adore GOD, that by his Word and his Spirit, he ceaſed not to ſtrive with me, until in the Day of his Power he made me chearfully return to the GOD of my Fathers.

I bleſs GOD, that when I ſtood trembling under the Terrors of his Law, he ſeaſonably ſnatch'd me from Deſpair, by diſcovering the bleſſed Way of Salvation for ſelf-deſtroy'd Sinners thro' a dying Saviour. 'Tis he alone who muſt anſwer for me: Without him I am undone. On him, the Efficacy of his Sufferings, the Power of his Reſurrection, and of his whole Mediation, as revealed in the Goſpel, do I build all my Hope.

I bleſs GOD, that ever he honoured ſuch a ſinful, unworthy Worm, to preach the glorious Goſpel of his Son. I confeſs I have but ill manag'd this glorious Truſt, but have been a Sinner in all I did exceedingly. Yet ſo far as I know my own Heart, it was the Life of my Life, to preach Chriſt crucified; nor durſt I deal coldly and indifferently in a Matter whereon I knew depended both my own and my Hearers Salvation. And I muſt bear Teſtimony to my Maſter, that he never bid me go any Part of my Warfare upon my own Charges. If I was ſtraiten'd, it was "in my own Bowels:" But when I freely gave what I had freely receiv'd, I never wanted

wanted Seed for ſowing, and Bread for the Eater, nor (I hope) a Bleſſing.

I deſire to join my inſignificant Teſtimony to that of the glorious Cloud of Witneſſes, that the Goſpel is the Power of GOD unto Salvation, to every one that believeth; that the Way of Holineſs, is the Way of Pleaſantneſs and Peace; and the Ordinances of the Goſpel, are the effectual Means of Communion and Fellowſhip with the Father and the Son.

Indeed all in GOD's Way, and in his Word is glorious, honourable, and like himſelf: He needs none of our Teſtimonies; but 'tis the leaſt we can do, to celebrate his Praiſes. I therefore being ſo many Ways obliged, take this ſolemn Occaſion, before I leave the World, to acknowledge theſe, among the innumerable Obligations I have received from him. And I bequeath, as my laſt Legacy to my Family, my ſerious Advice, to chuſe the LORD for their GOD. He hath been my Father's GOD, the GOD both of my Wife's Predeceſſors and mine. We hope he hath been our GOD: And I recommend him to my Children, ſolemnly charging them, as they will anſwer it at the laſt Day, to make it their firſt Care, to ſeek Peace with GOD, and Reconciliation thro' Chriſt crucified; and being reconciled, to make it their perpetual Study to pleaſe him in all Things. It is my repeated Charge to you all, Follow GOD: Follow him early, follow him fully. I have oft devoted you, as I cou'd, to GOD; and there is nothing I have ſo much at Heart as to have this Stand, that ye may indeed be the Lord's. O that GOD himſelf may determine your tender Hearts to ſeek him early, and he will be a good Portion, and ſee well to you.

As for my Body, I commit it to the Duſt, under the Care of the Keeper of *Iſrael:* Expecting

and

and hoping that that quickning Spirit, who is the Spirit of the Head, and actuates all the Members of his Myſtical Body, will in due Time, quicken my mortal Body: And for my Spirit, I commit it unto the Lord Jeſus, with whom I have intruſted it long ago: And I will end it with *Stephen*, crying, Lord Jeſus, receive my Spirit!

Thomas Haliburton.

5. Soon after he ſaid, "I confeſs GOD has been "beating me in a Mortar this long Time; but "he has been doing much Work. My Soul is "even as a weaned Child. I am loos'd from all my "Enjoyments. My Heart is diſengaged even from "my deareſt Wife and Children; but I have put "them in a good Hand!"

After a Pauſe he ſaid, "There is a ſweet Com-"poſure on my Spirit. The Beams of the Houſe "are, as it were, cracking. I am laying down "my Tabernacle to be built again. O for Grace "to be faithful unto Death! After we have gone "thro' many Things, we have ſtill need to wait "on GOD till the laſt. For he that endureth to "the End, the ſame ſhall be ſaved!"

Then he ſaid to the Phyſician, "I fancy my "Feet are growing cold. Yea, all the Parts of "this Body are going to Ruin. You may believe "a Man ſtepping into Eternity. I am not acting "as a Fool. I have weigh'd Eternity this Night. "I have look'd on Death in every Circumſtance "that is terrible to Nature. And under the View "of all theſe, I found, that in the Way of GOD "there is not only a rational Satisfaction, but a "Power that engages and rejoices the Heart. I "have narrow Thoughts: I am like to be over-"whelmed, and I know not where I am, when

"I

" I think on what I am to be, and what I am to " ſee. I have long deſired and pray'd for it."

Some Time after he ſaid, " O Sirs, I dread " mightily, that a Rational Sort of Religion is co- " ming in among us, a Religion that conſiſts " wholly in Moral Duties and Ordinances, with- " out the Power of Godlineſs, a Way of ſerving " GOD which is mere Deiſm, having no Relation " to Jeſus Chriſt and the Spirit of God."

To a Miniſter that came from *Edinburgh*, he " ſaid, " Come and ſee your Friend in the beſt " Caſe you ever ſaw him in, longing for a Deli- " verance, and haſting to the Coming of the Day " of GOD. I ſent for you, to encourage you, to " preach the Goſpel in an ill World, and to ſtand " by Chriſt, who has been ſo good to me. This " is the beſt Pulpit that ever I was in. I am now " laid on this Bed for this End, that I may com- " mend my Lord, "

6. *Saturday*, *Sept.* 20. In the Morning, when a Miniſter ask'd how he was, he anſwered, " I am " compoſed, waiting for him." He replied, " You " ſee how kindly he deals with you: He gives you " both heavenly Exerciſe and heavenly Enjoyments: " he deals ſo tenderly with you, that you have lit- " tle to do but to praiſe." He anſwered, " I have " reaſon to deſire the Help of all to praiſe him. " Bleſs the Lord, O my Soul, and all that is " within me, magnify his holy Name!"

To ſome entring the Room he ſaid, " You are " all very welcome. I am taking a little Wine " for Refreſhment. In a while, I ſhall have new " Wine in the Kingdom of his Glory. I dare " ſcarce allow my Thoughts to fix directly upon it. " I muſt look aſide leaſt I be over-whelmed. But " I muſt ſpeak of him who hath done wonder- " ful Things for me, and kept me in a perfect

" Calm. Verily Light is ſown for the Upright, " and Gladneſs for the true of Heart. O when " ſhall I conceive aright of Glory! I cannot order " my Speech now, becauſe of Darkneſs! I long to " behold it, but I will wait till he comes. I have " experienced much of his Goodneſs ſince I lay on " this Bed. I have found that Tribulation work- " eth Experience, and Experience Patience, and " Patience Hope. And I have found the Love of " GOD ſhed abroad in my Soul." Then turning " to his Wife, he ſaid, " My Dear, encourage " your ſelf in the Hope that under the Conduct " of the ſame Captain of Salvation, you will come " thither alſo. Caſt your ſelf and your Family up- " on the Lord. Encourage your ſelf; GOD liveth. " Bleſſed be my Redeemer, the Rock of my Sal- " vation!"

Then he ſaid, " Who is like unto him? O, " what has he allow'd me this Night! I know " now the Meaning of that, " Whatſoever ye " ſhall ask in my Name, ye ſhall receive it. The " Lord hath even allow'd me to be very minute " in every Circumſtance. Many a Day have I " fear'd, how I ſhould get thro' the Valley of the " Shadow of Death: But now I fear not. Bleſſed " be GOD, who ſince I laid down here, hath car- " ried on a Work of Sanctification far on my " Soul, that makes me meet for Heaven! Young " as I am, I die old and ſatisfied with Days. The " Child is going to die, an hundred Years old. I " am like a Shock of Corn, fully ripe. But, O, " I have been under a bright Sun, in a Day " when the Sun of Righteouſneſs ſhone, and I have " had glorious Showers."

After a little Silence he ſaid, " I have ſlept and " am refreſh'd. And now what ſhall I ſay? I " can ſay no more to commend the Lord; not

" for

" for want of Matter, but of Words. Well, " Sirs, you'll meet with Difficulties; but this may " encourage you, you ſee GOD owns his Servants; " and ſhould not his Servants own him, and de- " ſpiſe what his Enemies can do againſt them!— " GOD has kept my Judgment for the beſt Piece " of Work I ever had. O what of GOD do I " ſee! I never ſaw any thing like it. The Be- " ginning and End of Religion are wonderful " ſweet." One ſaid, " GOD's Dealing with you " has been very uncommon." He anſwered, " Very uncommon indeed, if you knew all that I " know. But therein is the Excellency of his " Power ſeen, in that he maketh the weak ſtrong."

A while after he ſaid to thoſe about him, " O " this is the moſt honourable Pulpit I was ever in! " I am preaching the ſame Chriſt, the ſame Ho- " lineſs, the ſame Happineſs I did before. I have " much Satisfaction in that. I am not aſhamed of " the Goſpel I have preach'd. I was never aſha- " med of it all my Days; and I am not aſhamed " of it at the laſt. Here am I, a weak Man, in " the Hands of the King of Terrors, rejoicing in " hope of the Glory that ſhall be reveal'd: and " that by the Death and Reſurrection of a deſpi- " ſed Chriſt. When the beginning of this Trou- " ble was upon me, I aim'd (as my Strength " would allow) at that, Shew me ſome Token for " good: And indeed, I think, GOD hath ſhew'd " me a Token for good."

Then perceiving his Spirits faint, he ſaid, " Lord " Jeſus, receive my Spirit: Come, Lord Jeſus, " receive my Spirit, fluttering within my Breaſt, " like a Bird to be out of a Snare.—When ſhall I " hear him ſay, the Winter is paſt; ariſe my " Love, and come away. Come, and take me " by

" by the Hand, that I ſtumble not in the dark " Valley of Death!"

Then he deſired a Miniſter to pray; and after Prayer ſaid, " Lord, I wait for thy Salvation. I " wait as the Watchman watcheth for the Morn- " ing. I am weary with Delays! O why are his " Chariot Wheels ſo long a coming? I am ſick " of Love. I am faint with Delay."

Then he ſaid, " Draw the Curtains about me, " and let me ſee what he has a Mind to do with " me:" And after a while, " Whence is this to " me? There's a ſtrange Change within this half " Hour. Ah, I am like to be ſhipwreck'd to " Health again! O what a ſort of Providence is this? " I was in Hopes to have been at my Journey's " end; and now I am detain'd by a croſs Wind. " I deſire to be patient under his Hand; but he " muſt open my Heart to glorify him. O pray " for me; pray for me; that none who fear him " may be aſhamed on my Account."

To the Apothecary he ſaid, " I thought to " have been away; but I am come back again. " I was glad to be gone; yet I am not wearied. He " has not allow'd a fretting Thought. My Pain " is great; but I am enabled to bear it. O I am " a Monument, a Monument of the Power of " GOD! My great Deſire has been theſe many " Years, to ſuffer for the Truth of our Religion. " And now GOD has given me the greateſt Honour, " to be a living Witneſs to it. I am a Monument " that we have not followed cunningly deviſed Fa- " bles. I ſhall be at Heaven ſhortly, by the Word " of my Teſtimony and the Blood of the Lamb."

Then to a Citizen he ſaid, " There are but a " few Names in this Place, that ſet their Faces " Heavenward. But be you encouraged to go on: " You have been a kind Neighbour: The Lord

" bleſs

" bleſs you and your Family. They that are plant-
" ed in the Houſe of the Lord, ſhall flouriſh in the
" Courts of our GOD. Here is an Evidence of it.
" Laſt Winter I thought I was going to be caſt
" out as a withered Branch: and now the dead
" Stock that was cut has budded again, and grown
" a tall Cedar in *Lebanon*.

Then he ſaid to the Miniſters, " I deſire to hear
" the Word read, the Word preach'd. Many
" Times when I thought on the Worthies of old,
" I ſaid, I was born out of due Time: But now I
" think I am born in due Time; for I ſhall ſee
" Jeſus! Jeſus that delivers from the Wrath to
" come. I ſhall ſee *Elijah* and *Moſes*, the great
" Old Teſtament Prophets. I ſhall ſee the two
" great Mediators, the Type and the Antitype.
" The three Diſciples got a glorious Sight of Chriſt
" in his Tranſfiguration, to confirm their Faith a-
" gainſt the Objections of the Unbelieving. Was
" he deſpis'd as a mere Man, and his Godhead diſ-
" own'd? Lo, here he appears in divine Majeſty
" and Glory! Did they ſay he was againſt the
" Law? Lo, here *Moſes*, by whom the Law was
" given, adoring him. Did they ſay, he was not
" the Meſſiah foretold by the Prophets? Lo, here
" *Elijah* the moſt zealous of them, owning and
" honouring him. Was he reproach'd as a De-
" ceiver of the People? Lo, the Voice from
" Heaven ſaith, This is my beloved Son, in whom
" I am well pleaſed: Hear ye him. Yet this
" Sight was of ſhort Continuance. But in Hea-
" ven we ſhall have an abiding Sight. We ſhall
" then behold his Glory; and we ſhall be like un-
" to him; for we ſhall ſee him as he is.—

" O! I am full of Matter! I know not where
" to begin or end. The Spirit of the Lord hath
" been mighty with me! O, the Book of GOD is

" a ſtrange Book! 'tis written within and without.
" I never ſtudied it to the half of what I ſhould:
" But now GOD hath given me much of it toge-
" ther.—Never was I more uneaſy in my Life:
" And yet I was never more eaſy. All my Bones
" are ready to break; my Hand is a Burden to me;
" and yet all is eaſy!"

Then to his Wife he ſaid, " O my ſweet Bird,
" are you there? I am no more yours. I am the
" Lord's. I remember, on the Day I took you by
" the Hand, I thought on parting with you. But
" I knew not how to get my Heart off of you
" again: Yet now I have got it done. Will you
" not give me to the Lord, my Dear?" Then ſee-
ing her very ſad, he ſaid, " My Dear, do not
" weep: You ſhould rather rejoice: Rejoice with
" me, and let us exalt his Name together. I ſhall
" be in the ſame Family with you: But you muſt
" ſtay a little behind and take care of GOD's Chil-
" dren."

When waken'd out of Sleep he ſaid, " I am now
" Hand in Hand, grappling with my laſt Enemy;
" and I find, he is a conquerable Enemy: Yea, I
" am more than Conqueror." One ſaid, " a ſtrange
" Champion indeed! He anſwer'd, " I? not I,
" but the Grace of GOD that is in me. By the
" Grace of GOD I am what I am; and the GOD
" of Peace hath bruiſed Satan under my Feet. I
" have often wonder'd how the Martyrs could
" clap their Hands in the Fire: I do not wonder
" at it now. I could clap my Hands, tho' you
" held burning Candles to them, and think it no
" Hardſhip, tho' the Flames were going about them.
" And yet, were the Lord withdrawn, I ſhould
" cry and not be able to bear it, if you but touch'd
" my Foot."

7. *Sunday, Sept.* 21. About three in the Morning he ſaid, "And is it the Sabbath then? This is "the beſt Sabbath I ever had. On a Sabbath "Night my *George* went to his Reſt: I beſtow'd "him on GOD: Bleſſed be his Name; and he made "me content. I would have given him all my "Children that Way; and I hope it ſhall be ſo: "Bleſſed be his Name!

After a little Pauſe he ſaid, "Shall I forget *Sion*? "Then let my Right-hand forget her Cunning. "O, to have GOD returning to his Church, and "his Work going on in the World! If every Drop "of my Blood, every Atom of my Body, every "Hair of my Head, were Men, they ſhould all "go to the Fire, to have this going on."

After that he ſaid, "I could not believe that I "could have born, and born chearfully this Rod "ſo long. This is a Miracle, Pain without "Pain. Bleſſed be GOD that ever I was born. I "have a Father, a Mother, and ten Brethren and "Siſters in Heaven, and I ſhall be the eleventh. "O bleſſed be the Day that ever I was born! O, "if I were where he is! And yet for all this, GOD's "withdrawing from me, would make me as weak "as Water. All which I enjoy, tho' it be Mira-"cle upon Miracle, would not make me ſtand "without new Supplies from GOD. The Thing "I rejoice in is, that GOD is altogether full, and "that in Jeſus Chriſt there is all the Fullneſs of the "Godhead."

Then to his Wife he ſaid, "O wait upon him; "for he is a good GOD to all that ſerve him. He "never takes any thing from them, but he gives "them as good or better back again. My Dear, "we have had many a ſweet Day together: We "muſt part for a while; but we ſhall meet again,

" and ſhall have one work, the Praiſes of GOD, " and the Praiſes of the Lamb!

Then to ſome preſent he ſaid, " Do you think " that he'll come and receive the Priſoner of Hope " to Day? Whether he do it or no, he is holy and " righteous; yet, I confeſs, I long for it. I do " not tire. But the Hireling longs for his Wages. " If in his adorable Wiſdom he try me further, " Holy and Reverend is his Name: He is not " wanting to me. I deſire only Grace to be faith- " ful unto Death, until I come to the Land of " Praiſes, to thy Gates, O Jeruſalem, to give " Thanks to the Name of the GOD of *Jacob*."

Then a Miniſter asking, if he ſhould pray? he anſwer'd, " Yea, yea; pray for me." And after Prayer he ſaid, " This Night my Skin has " burn'd, my Heart has panted, my Body has been " bruiſed, and there is a Sore upon me, that is " racking my Spirit: And yet I cannot ſay, but " the Lord ſtill holds me in Health in the midſt of " all. If he ſhould pleaſe to continue me Years " in this Caſe, I have no Reaſon to complain. One " ſaid, " No Hypocrite is able, in ſuch a Condition, " to counterfeit ſuch Language. He anſwered, " 'Tis as great a wonder to me, as to any about " me. Brother, I know not whether I may de- " ſire you to beg of the Lord, with reſpect to this " poor Body, to ſhorten my Trial, if it be his " Will: The Hireling longs for his Wages; but I " have reaſon to do it with Submiſſion.

" I long for a Deliverance from the Remain- " ders of a Body of Sin. But if GOD lengthen " my Trouble, then why not? Righteous is his " Name. I know not what Alteration may be, I " confeſs, I am like a Bird on the Wing: And I " would fain be at *Immanuel*'s Land, where the " Tree of Life is.

" Well,

" Well, all this is Encouragement to you, to " acquaint your ſelves with GOD. All theſe ſoft " Cloaths are like Sackcloth to me; and yet I have " perfect Eaſe of Spirit. My Breaſt and my Sto- " mach are drawn all together, as it were with " Cords; and yet the Mercy of GOD keeps me " compoſed. What is this? I could ſcarce have " believed, even tho' I had been told it, that I " could have kept in the right Exerciſe of my " Judgment, under this racking Pain. Whate- " ver come of it, this is a Demonſtration that " there is a Reality in Religion; and I rejoice " in this, that GOD hath honoured a ſinful Worm, " ſo as to be a Demonſtration of his Grace. My " dear Friends, while I live, I muſt preach the " Goſpel. He has given me a while yet here, " which ought to be reckon'd precious, and ſo " long as it laſts, my Work is ſtill to com- " mend him. The Word ſpeaks, Providence " ſpeaks in me: Deſpiſe not the Goſpel under this " new Diſcovery. I am a Sinner; Shame belongs " to me: Worthy is the Lamb to receive Glory.

To two Miniſters who ſtay'd with him while the reſt went to Church he ſaid, " If my Head " would bear it, I would fain hear Singing. I do " not find any Change, and GOD has in ſome " meaſure taken away my Inclination to limit " him, as to the Hour." He then join'd in ſinging the latter Part of the 84th *Pſalm*; and after ſinging ſaid, " I always had a miſtun'd Voice, and which " is worſe, a miſtun'd Heart: But when I join the " Temple-Service above, there ſhall not be one " String of the Affections out of tune."

To ſome that came from Church he ſaid, " You " have been in the Aſſembly of GOD's People, " wherein Communion with the Father and Son " may be all attained. Theſe Enjoyments are

" ſome of the moſt valuable to be had here, and the " Way to the Reſt which remaineth for the People " of GOD. O how amiable are thy Tabernacles " even here! But how much more ſo above, " where there is the Eagle's Eye, that can ſee the " glorious Light, even the Light of the Lord!

Then to the Miniſters he ſaid, " When this " Trouble began, I expected no Smile from GOD. " I thought if I could ſteal away, creeping with " Terrors, to be plung'd into Eternity with a per- " adventure, it was fair. But he hath taken me " out of the miry Clay, and ſet my Feet upon a " Rock. I am nothing, leſs than nothing, a vile " Sinner; but Mercy does all.

At Night he ſaid, " There will be a Turn. The " Defluxion is dried up. I hope my Deliverance " is coming. Even now I ſee what Corruption is. " I am kept under a continual Fear of my bad Heart. After he had laid quiet a little, he ſaid to his Wife, " O my Dear, I was juſt praying for you " and your Children, and commending you to " your GOD and my GOD, and our Father's " GOD."

In the Night he caus'd the Songs of Degrees to be read, and ſaid, " Theſe Pſalms are ſo call'd by " ſome, becauſe they were ſung on the Steps of " the Stairs that led up to the Temple. And " what fitter to be read to a poor Sinner, that " aims at climbing up the Hill of GOD, where the " great Temple of GOD is?

8. *Monday, Sept.* 22. At half an Hour paſt Two, he ask'd what Hour it was, and ſaid, " Early in " the Morning my Friends ſhould be acquainted; " for I expect this Cough will haſten my Delive- " rance. Well, well; I ſhall get out of the " dark Cloud; within a little, I ſhall be in *Abra-* " *ham's* Boſom: Yea, in his, who carries the

" Lambs in his Boſom: And I am ſure of Good-
" neſs and Mercy to follow me. O how good is
" he to a poor Worm! Let us exalt his Name
" together. It is the conſtant Employ of all a-
" bove, Day and Night. They ſee and ſing;
" they have a clear Viſion. O when ſhall I ſee
" his Face, who is fairer than the Sons of Men!
" Yea, who is brighter than the Sun in his Strength!
" When ſhall I be where there is no Sin? How
" ſweet has even this Bed been, tho' Sin remains,
" and my Pain is great! He can give Heaven
" where he pleaſes! What ſhall I ſay? How ſhall
" I conceal his Goodneſs!"

He then dictated a Letter to the Students in Divinity, Part whereof follows:

" Dearly Beloved in the Lord, "

I Have not Time nor Strength, being cut ſhort by the Lord's Hand, to write my Mind diſtinctly to you. But ſince I am now very near Eternity, loaded with the Riches of GOD's Goodneſs, I could not but ſignify my ſincere Deſire, that you may be nouriſh'd up in the Words of Truth. I recommend to you of all human Writings, for a true View of the Myſtery of the Goſpel, thoſe of the great Dr. *Owen*. But the Word of GOD, in Dependence on the Spirit of GOD, muſt be your Study and Meditation Day and Night. Words cannot expreſs what I have found of GOD, ſince I came to this Bed of Languiſhing; what Advantage I have found by having aim'd at following that GOD, that Truth which I recommended to you. If GOD help you to be faithful herein, the Reward is too great to be expreſt. My Thoughts, my Words are ſwallow'd up; and my Affection toward you is ſuch, that my Body would quite ſink to ſpeak how I deſire, to have you accquainted with

my

my deareſt Lord: To whom I am ſo much indebted, that I am afraid to mention how good he has been to my Soul. O chuſe him, cleave to him, ſerve him, ſtudy to know more and more of him, live in Communion with him. Never reſt till you reach eternal Communion with GOD. I wiſh nothing more than that after you have done much Service to the Church here, I may have the Happineſs to hear you approv'd by the great Shepherd!

To a Miniſter he ſaid, "Could I have believ'd "(but I am an Unbeliever) that I could have had "this Pleaſure in this Condition? Once or twice "Satan was aſſaulting my Faith. I waked in a "ſort of carnal Frame, and I thought I had loſt "my Jewel; but now he will ſtand by me to the "End. What ſhall I render to him? My Bones "are riving thro' my Skin; and yet all my Bones "are praiſing him."

After ſtruggling with a Defluxion in his Throat, he ſaid, "This is a Meſſenger from GOD to ha-"ſten me home. The other Day I would have "gone away, without this glorious Evidence of the "Grace of GOD. But this is more for my Ad-"vantage, that I am thus tried and comforted. I "ſaid, why are his Chariot Wheels ſo long a "coming? But I will not ſay ſo any more. Yet "a little while, and he that ſhall come, will come "and will not tarry."

Then he ſaid, "If I ſhould ſay that I would "ſpeak no more in the Name of the Lord, it "would be like a Fire within my Breaſt." And "ſome looking at him as in Amaze, he ſaid, "Why look ye ſtedfaſtly on me, as tho' by my "Might or Power I were ſo? Not I, but the

"Grace

" Grace of GOD in me. 'Tis the Spirit of GOD
" that ſupports me."

To his Wife he ſaid, " Be not diſcouraged, my
" Dear, at the unavoidable Conſequences of Na-
" ture. 'Tis an Evidence that there is but a very
" little, and Death will be ſwallow'd up in Victo-
" ry: The Body will be ſhaken in Pieces, and yet,
" bleſſed be GOD, my Head is as compoſed as it
" was before my Sickneſs.

Then to ſome preſent he ſaid, " My Moiſture
" is much exhauſted this Night, but the Dew lies
" all Night on my Branches, the Dew that waits
" not for Man, nor tarries for the Sons of Men.
" O what cannot Grace do? How have I former-
" ly repin'd at the hundredth Part of this Trouble!
" O ſtudy the Power of Religion: 'Tis the Power
" of Religion, and not the Name, will give the
" Comfort I find. I have Peace in the midſt of
" Pain. And, O how much of that I have had
" for a Time paſt! My Peace has been like a
" River, not a diſcompoſed Thought. There have
" been ſome little Suggeſtions, when my Enemies
" join'd in a League together, and made their
" great Aſſault upon me. I had then one Aſſault,
" and I was like to fall. But ſince the Lord re-
" buked them, there is not a diſcompoſed Thought,
" but all is calm."

To a Gentlewoman he ſaid, " You are come to
" ſee your old, dying Friend; a Wonder indeed,
" but a Wonder of Mercy. I am preaching ſtill,
" and I wou'd be content ſo to do, till theſe Fleſh
" and Bones were waſted to nothing. The GOD
" of Glory appear'd to me, and the firſt Sight I
" had of him was ſuch, as won my Heart to him,
" ſo as it was never loos'd. Many Wandrings I
" have had, but I was never my ſelf, till I went
" back to my Center again." He then rattled a

" little

" little in his Throat, and ſaid, " This may be " irkſome to you; but every Meſſenger of Death " is pleaſant to me, and I am only detain'd here, " that I may trumpet forth his Praiſe a little " longer."

About Noon he ſaid, " I was juſt thinking on " the pleaſant Spot of Earth I ſhall get to lie in, " beſide Mr. *Rutherford*, Mr. *Forreſter*, and Mr. " *Anderſon*. I ſhall come in as the little one a- " mong them, and I ſhall get my pleaſant *George* " in my Hand; and O, we ſhall be a Knot of " bonny Duſt." Then he ſaid, it will not be all " my ſore Bones, that will make me weary yet " (as long as GOD gives me Judgment to conceive, " and a Tongue to ſpeak) to preach his Goſpel."

Then with the utmoſt Warmth he broke out, " Strange, this Body is ſinking into Corruption, " and yet my Intellectuals are ſo lively, that I can- " not ſay there is the leaſt Alteration, the leaſt " Decay of Judgment or Memory. Such vigorous " Actings of my Spirit toward GOD, and Things " that are not ſeen! But not unto us; not unto us; " which I muſt have ſtill on my Heart, ſince curſed " ſelf is apt to ſteal the Glory from GOD!

Some Time after he ſaid, " Good is the Will of " the Lord. Every one of theſe Throes is good; " and I muſt not want one of them: I muſt not " fly from my Poſt, but ſtand as a Centinel, for " this is my particular Work. This would be " hard work without Chriſt: But 'tis eaſy with " him, for the Captain of my Salvation."

He mention'd the Pain in his Head, but ſaid, " In a Battle there muſt be Blood and Duſt. E- " very Battle of the Warrior is with confuſed " Noiſe, and Garments roll'd in Blood. 'Tis " meet I ſhould be ſo hard put to it, that I may " know to whom I owe my Strength. O that I

" were

" were at the Throne above, that my glimmering " Sight were taken away, that this unſteady Faith " might terminate in Viſion!"

Then he ſaid, " If I am able, tho' I cannot " ſpeak, I'll ſhew you a Sign of Triumph, when " I am near Glory!"

To his Wife he ſaid, " My Dear, be not diſ- " couraged, tho' I ſhould go away in a fainting " Fit. The Lord's Way is the beſt Way. I am " compoſed. Tho' my Body be vex'd, my Spirit is " untouch'd.

One ſaid, " Now you are putting your Seal to " that Truth, that Godlineſs is great Gain. And " I hope you are encouraging your ſelf in the " Lord." As a Sign of it, he lifted up his Hands and clapp'd them. And in a little Time, about Seven in the Morning, he went to the Land, where the Weary are at reſt.

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